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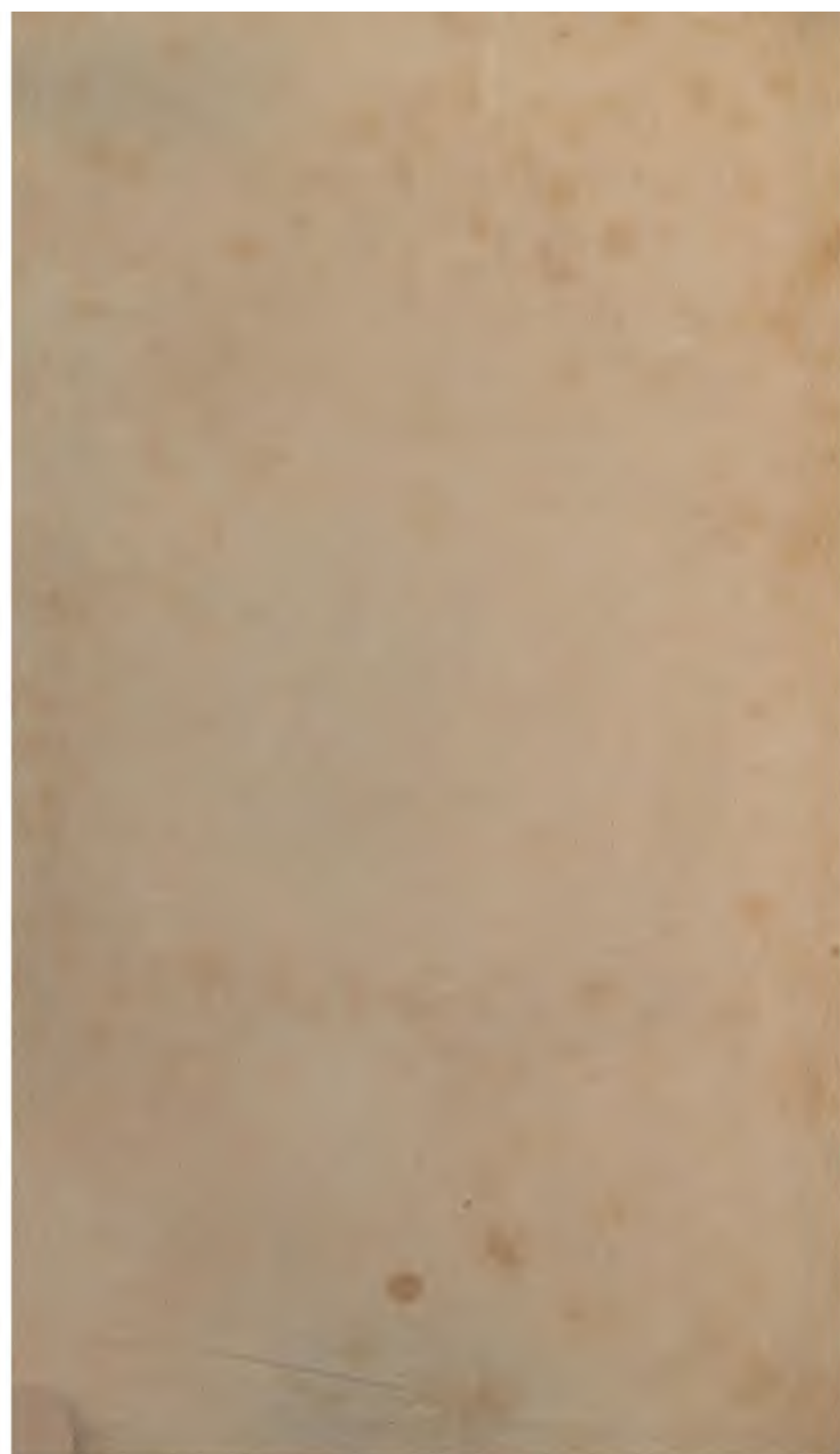


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John Locke

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Thomas Wentworth, Earl of Strafford.

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the mitre, and represented to the queen that the Doctor had preached a funeral sermon for Eleanor Gwynn, Charles's mistress, in which he had spoken more than charitably of that poor woman:—"I have heard as much," her majesty calmly replied, "and it is to me a proof that the poor creature died a penitent at last; for if I can read a man's heart through his looks, I feel persuaded that had Nell Gwyne not made a good end, the Doctor never could have been induced to speak of her as he did." In 1693, upon the death of Dr Marsh, Tenison was offered the archbishopric of Dublin; but he declined it on account of some difficulties which stood in the way of the restitution of certain church impropriations which had been forfeited to the crown, but which he thought ought to be restored to the respective churches. In the following year, however, upon the death of Dr Tillotson, the bishop of Lincoln was elevated to the primacy.

Dr Kennet observes of this elevation, that it was "the solicitous care of the court to fill up the see of Canterbury. The first person that seemed to be offered to the eye of the world was Dr Stillingfleet, bishop of Worcester; but his great abilities had raised some envy and some jealousy of him; and indeed his body would not have borne the fatigues of such a station. Even the bishop of Bristol, Dr John Hall, master of Pembroke college, Oxford, was recommended by a great party of men who had an opinion of his great piety and moderation. But the person most esteemed by their majesties, and most universally approved by the ministry, and the clergy, and the people, was Dr Tenison, bishop of Lincoln, who had been exemplary in every station of his life,—had restored a neglected large diocese to some discipline and good order,—and had before, in the office of a parochial minister, done as much good as perhaps was possible for any one man to do." Soon after his elevation to the archiepiscopal see, the queen being seized with the disease which proved fatal to her, at her particular desire was attended on her death-bed by Dr Tenison. He also preached her majesty's funeral sermon. Soon after, Dr Ken, the deprived bishop of Bath and Wells, addressed a letter to his grace, in which he charged him with gross neglect of duty, in not representing to her majesty "the great guilt she lay under by her conduct at the Revolution," and endeavouring to awake her to a proper sense of penitence. The archbishop took no notice of Ken's letter; but he did what Ken himself—had he been in his situation—would probably have shrunk from,—he charged the king with gross misconduct in the matter of Lady Villiers, with whom, it was well-known, he had been long too familiar; and so boldly and warmly did he follow up his remonstrances, that the king took them in good part, and solemnly pledged himself never again to visit Lady Villiers. He continued in favour at court notwithstanding of his integrity, and was in constant attendance on King William during his last illness.

As primate, Dr Tenison officiated at the coronation of Queen Anne; his steady opposition, however, to several of her worst measures, and particularly the bill against occasional conformity, lost him her majesty's favour. The following sentiments which occur in a speech made by his grace against this bill in 1704, deserve to be quoted:—"I think the practice of occasional conformity, as used by the dissenters, is so far from deserving the title of a vile hypocrisy, that it is the duty of all

moderate dissenters, upon their own principles, to do it. The employing persons of a different religion from the established has been practised in all countries where liberty of conscience has been allowed. We have gone further already in excluding dissenters than any other country has done. Whatever reasons there were to apprehend our religion in danger from the papists, when the test-act was made, yet there does not seem the least danger to it from the dissenters now. On the other hand, I can see very plain inconveniences from this bill at present. As it is brought in, this last time, indeed, they have added a preamble, which, though it was in the first edition of the bill, was left out in the second; namely, that the act of toleration should be always kept inviolable; but the toleration act being to take away all the penalties that a man might incur by going to a separate congregation, and the occasional bill being to lay new penalties upon those that do it, how they can say that this is not in itself a violation of the other, I cannot easily comprehend. I doubt it will put people in mind of what passed in France, where every edict against the protestants began with a protestation, that the edict of Nantes ought always to be preserved inviolable, till that very edict was in express words repealed. At a time that all Europe is engaged in a bloody and expensive war; that this nation has not only such considerable foreign enemies to deal withal, but has a party in her own bowels ready upon all occasions to bring in a popish pretender, and involve us all in the same or rather worse calamities than those from which, with so much blood and treasure, we have been freed;—at a time that the protestant dissenters, (however they may be in the wrong by separating from us, yet,) are heartily united with us against the common foes to our religion and government; what advantage those who are in earnest for defending these things can have, by lessening the number of such as are firmly united in this common cause, I cannot, for my life, imagine; therefore, I am for throwing out the bill without giving it another reading.”² The good archbishop further rendered himself obnoxious to her majesty by the zeal he manifested for securing a protestant succession. He even ventured to enter into a correspondence with the electress Sophia, on the subject of the Hanoverian succession. In April, 1706, he was nominated first commissioner for effecting the union with Scotland. In this same year he warmly supported the resolution of the majority of the peers, that “the church of England, as by law established, is in a most safe and flourishing condition, and whosoever goes about to suggest and insinuate

² In Lord Dartmouth's notes on Burnet's ‘History of his own Time,’ we find the following curious passage regarding the archbishop: “I was ordered by the queen to go to Lambeth and acquaint the archbishop that she thought it necessary that some censure should pass upon Whiston and his book, which gave great offence. He said it was a bad book, and there were a great many, but the worst of all came from abroad, and wished there might be some stop put to that. I told him there were bad books everywhere, but which did his grace mean? He said there was one Bayle had wrote a naughty book about a comet that did a great deal of harm. I told him I had read it, and did not think there was much in it; the chief design being to prove that idolatry was worse than atheism, and that false worship was more offensive to God than none. He said, indeed, he had not read it, and I found by his discourse that he had not read Whiston's; which, I told him, struck at the essentials of the Christian religion. He said there were some difficulties and disputes about prosecuting men for their opinions, and I never could prevail with him to tell me plainly, whether he would do what the queen desired of him, or no. But he afterwards sent me a very unintelligible letter, that concluded with excusing his not having wrote with his own hand, because he had the gout in both his feet.”

that the church is in danger, is an enemy to the queen, the church, and the kingdom." This resolution was come to in consequence of the publication of a malicious pamphlet, entitled, 'The Memorial of the Church of England,' said to have been written by Counsellor Pooley and Dr Drake, and the strenuous efforts of Rochester and others to get up the well-known high church tocsin against the whigs.

The archbishop did not long survive the coronation of George I.,—his death occurring on the 14th of December, 1715. Calamy says of the archbishop:—"He was a very steady man: had he died in the reign of Queen Anne, (as many expected,) it was generally thought that Dr Atterbury, bishop of Rochester, would have succeeded him: but this was what God in mercy prevented." Baxter too regarded him with warm admiration. After the praise of such men it is hardly worth while to notice the flippant calumnies of Swift, who calls Tenison "the most good-for-nothing prelate, and the dullest man he ever knew."³

Matthew Henry.

BORN A. D. 1662.—DIED A. D. 1714.

MATTHEW, the second son of Philip Henry, was born on the 18th of October, 1662, at Broad Oak, a farm-house in the township of Iscoyd in Flintshire, about three miles from Whitchurch in Salop, whither his father had retired on the passing of the act of uniformity.

During infancy and childhood Matthew's health was delicate, but he gave early indications of much mental activity and a studious disposition. It is affirmed, that at the infantile age of three, he not only read the Bible distinctly, but even with a knowledge and observation which few children of twice his years display. His early proficiency in the rudiments of education, and his great and rapid advancement in his subsequent studies, were doubtless in a great measure due to the extraordinary attention which his father's seclusion from the duties of a public station enabled him to give to the studies and mental discipline of his family. Our young nonconformist was also greatly indebted to the affectionate and skilful tutoring of a young gentleman, who happened to reside for a time at Broad Oak, previous to his going to the university, and who took Matthew under his special charge. The efforts and advancement of the scholar kept pace with his privileges, and some little attention was necessary on the part of his parents to prevent him injuring his health by too close application to the studies prescribed him.

When about ten years of age, the expectations which his fond parents had begun to form of him were nearly fatally blasted. He was reduced by a slow fever to the very brink of the grave; but a kind providence again restored him to their arms, and under circumstances which made a deep impression, not only upon the hearts of the parents, but on that of the young sufferer himself. From this time his deportment, which had always been grave and orderly, became marked by an uncommon

³ Memoirs of Dr Tenison.—Calamy.—Baxter.

seriousness of disposition in one so young, and he now began to spend much of his time in retirement within his own closet.

It is believed, that, from his childhood, Matthew Henry had a strong and decided inclination to the ministry. It was evinced in many of those little innocent practices by which children often give indication of a predilection for some particular profession or employment. But it was not till his eighteenth year that, with an ultimate view towards devoting his life to the ministry of the gospel, he was placed under the tuition of 'that faithful minister,' Mr Thomas Doolittle, who kept a private academy at Islington. On the breaking up of Mr Doolittle's establishment, young Henry was sent for a short time to Gray's Inn, where he bestowed a good deal of attention upon "the noble science of the law;" but without once flinching in heart and purpose from the nobler science and office which he had early coveted—the science of the gospel, and, "office of a bishop." It must be noticed, that at this early period in their history, the nonconformists of England had no regular seminaries for the education of their youth for the ministerial office. It was doubtless, therefore, more with a view to the advantages to be derived from conversation with men of education, and to avail himself of the facilities of learning which the metropolis afforded, than with any serious wish or intention to explore the profundities of jurisprudence, that young Henry entered of Gray's Inn. Accordingly, we find him paying considerable attention to the modern languages while in London, and availing himself of all the opportunities which he possessed of extending his acquaintance amongst divines, and other learned men. He frequently heard sermon from Dr Stillingfleet, or Dr Tillotson, and he attended a weekly divinity disputation kept up by some young men under the presidency of Mr Glascock, a very worthy and ingenious young minister.

In the month of June, 1686, Mr Henry returned to Broad Oak, and soon after commenced preaching. In 1687, he accepted the invitation of a church at Chester, to undertake the pastoral office amongst them. The same year he married, but lost his wife soon after by small-pox. His next lady was a member of the family of the Warburtons of Grange, in Chester, with whom he lived more than twenty years, and by whom God gave him a numerous progeny. After Mr Henry had been settled about seven years at Chester, he lost his father, an event which he deeply felt. To the memory of this beloved parent he has dedicated one of the most beautiful and interesting, because most simple and unaffected, pieces of biography in the English language.

In Mr Henry's zealous ministrations, the villages and towns around Chester also largely participated. At some of them, particularly Moldsworth, Grange, Bromborough, Elton, and Saughton, he preached a monthly lecture. At Beesdon, Mickledale, Peckferton, Wrexham, Stockbridge, Burton, and Darnal, he preached still more frequently. His labour every Sabbath-day, in his own congregation, consisted of two double services, as they are called, comprising first a lecture or exposition, and then a sermon. On Saturdays he catechised the young people; and besides this, he had one week-day lecture, with other religious meetings, in addition to visiting the sick, preaching to the prisoners in the castle, and the various other occasional services which will impose themselves, whether solicited or not, upon a faithful and

ardent minister in a populous locality. For several years, the care of all the neighbouring churches may be said, "daily to have come upon" Mr Henry, especially such as he could visit between the Sabbaths. The engagements to which he was thus frequently called, included a circuit of about thirty miles, and embraced frequent public addresses, ordinations, and funeral sermons. And yet Mr Henry was by no means one of those restless spirits who delight in publicity and bustle. He was naturally fond of retirement, and courted privacy and quiet as far as it was possible for him to do so in consistency with his obligations to God and his neighbour. Hence the delight he felt in those calm and unostentatious hours of private study and meditation, which produced his ever-memorable commentary on the Scriptures; and the gratitude he was known to express that that part of his work, at least, was "cut out in retirement, and not in noise and hurry." It is marvellous, how, with so much work upon his hands, he contrived to dedicate such a large proportion of his time to the devotions of the closet, and the preparations of the study. His sermons were elaborated with more than ordinary care, and often written out at full length; his expositions were also the fruit of very considerable research and mental exertion.

In the year 1699, Mr Henry was thought of as a suitable person to succeed Dr Bates, then lately deceased at Hackney. To the first and the second invitation sent him from the church assembling at that place, he gave a decided negative, believing that Chester presented to him a sphere of greater usefulness, and therefore, that it was his duty to remain there. Ten years after this, however, when the congregation at Hackney, by the death of Mr Billio, were again left destitute, and had renewed their application to Mr Henry, he saw it his duty to comply, and, accordingly, he removed from Chester to London in May, 1712. One motive which greatly influenced Mr Henry in at last acceding to the wishes of the church at Hackney, might be traced to the wish which he must have felt to superintend the publication of his great work, the Commentary, then in the press,—a duty which it was hardly possible for him to perform with any efficiency while resident in Chester.

Our author's pastoral engagements at Hackney commenced on the 18th of May, 1712. In the new sphere of labour which now lay around him, he found ample opportunity for constant and laborious exertion; and, though his strength was somewhat impaired, and disease began to make its inroads upon his frame, he entered upon his new duties with undiminished alacrity and zeal. His biographer has remarked of him, that sometimes while at Hackney he preached his early lecture at Little-St-Helen's; then returned to Hackney to fulfil his regular morning and afternoon services, consisting, as at Chester, of two expositions and two sermons; then he has gone to Wapping to preach at Mr Lloyd's meeting-house, or to Shakspeare's Walk charity school, or sometimes to the evening lecture at Redriff; and finally, having returned home, has gone through all the parts of family worship without giving evidence of either mental or bodily fatigue.

By such labours Mr Henry's health soon became visibly impaired. His friends would have persuaded him to suspend, or at least abate, some portion of his incessant circle of engagements; but he would not

listen to such a proposal. In the month of May, 1714, he paid a visit to his old friends in Cheshire, and was returning home in the month of June, when he was suddenly taken ill at Nantwich. The struggle was short. The next day, after his first illness, he was seized with apoplexy. He lay speechless three hours, and then 'fell asleep.' His remains were buried in Trinity church, Chester.

Mr Henry was, in private life, an amiable and highly domestic man. Though necessarily much and frequently from home, he still preferred the comforts of his own household to those of any other. Recording a journey to a distance to preach, he says, "In the evening I came to Chester late, and through much rain, but it was *home*." As a husband, his whole deportment was marked by prudence, fidelity, and affection; as a parent, his conduct was marked by kindness, firmness, and the most earnest anxiety for the spiritual interests of his children. Into the circle of his friends he admitted none who did not profess themselves the friends of his Divine Master. Yet he knew how to honour all men, as well as to love "the brotherhood." A gentleman by birth, education, and habits, he conducted himself to all with courtesy. "The very churchmen," says the famous John Dunton, "the very churchmen love him; and even malice is angry she can find no cause to be angry with him."

Of his diligence and improvement of time we have already spoken. He was commonly in his study at five, and sometimes at four o'clock; there he remained till seven or eight. After family worship, and some slight refreshment, he returned to his study till noon; and oftentimes again after dinner till four in the afternoon. He then visited the sick, or his friends, and attended to any piece of business which he might have to manage. His rule, without defining proportions either of time or exertion, was the following:—"Be diligent in your particular callings. Bestow the bulk of your time upon them. Understand your employment; and mind it with all seriousness."

Mr Henry had a respectable acquaintance with the Latin, Greek, and Hebrew languages. His reading in early life had been extensive, and he was particularly well-acquainted with the writings of the puritan and nonconformist divines, amongst whom his favourite author seems to have been Baxter. He commenced author in the year 1689, or rather 1690, with an anonymous duodecimo of 34 pages, entitled, 'A Brief Inquiry into the true nature of Schism.' It called forth an answer of rather an illiberal character from a writer who styled himself 'A Citizen of Chester.' Mr Henry left the task of reply to his friend Mr Tong. His great work, the Exposition of the Old and New Testament, was commenced in November, 1704. Mr Henry lived to finish only the Acts of the Apostles. The rest was completed by various ministers, whose names are announced in some of the editions.

Robert South, D. D.

BORN A. D. 1633.—DIED A. D. 1716.

ROBERT SOUTH, D. D., was an eminent divine of the 17th century. He was the son of a London merchant, and was born at Hackney in

1633. In 1647 he was admitted a king's scholar at Westminster. In 1649, while reading the Latin prayers on the day of Charles's death, he made himself remarkable by praying for the king by name. Being chosen a student of Christ-church college, Oxford, he applied himself vigorously to his studies: of the proficiency he made, his sermons are a noble and lasting memorial. While he was at the university he wrote a copy of Latin verses congratulating Cromwell on the peace he had made with the Dutch. Probably the subject was not his own choice, certainly it was the last compliment he paid either to the protector or his party. In 1657 he took the degree of A. M., and in 1658 he was ordained by one of the deprived bishops, and immediately commenced his ministry by a furious attack on the Independents, to the great joy of the Presbyterians. But the restoration of Charles in 1660 made it no longer necessary for him to temporise, and from that moment the Presbyterians themselves, as well as the Independents, were the constant butt of his inexhaustible wit and satire. "When his majesty's restoration," says Wood, "could not be withstood, then did he from the pulpit exercise his gifts against the Presbyterians, as a little before he had done against the Independents, telling his auditory of their wry face, ill looks, puny tones, &c., all which was to obtain the applause (and its consequences) of the prelatical and loyal party; but as it fell out he missed his ends; for by his too much concernment and eagerness to trample upon them, the graver sort of the said party would put their hats before their eyes, or turn aside, as being much ashamed at what the young man did utter." He was made, in rapid succession, public orator of the university, chaplain to the chancellor Clarendon, and prebendary of Westminster. After Clarendon's banishment in 1667, he was appointed chaplain to the duke of York. The Doctor's sermons, if James ever heard them, might perhaps confirm that weak prince's political creed; they certainly never taught him popery. In 1676 he went to Poland as chaplain to the English ambassador, Laurence Hyde. In 1693 he published '*Animadversions on Sherlock's Vindication of the Trinity*.' London, 4to.; and in 1695, a '*Reply to Sherlock's Defence*.' London, 4to.

During the reign of James he spent most of his time in privacy: he could not tolerate the encroachments that were made on the rights of the national church, and yet his creed taught him "to abide by his allegiance, and use no other weapons but prayers and tears for the recovery of his sovereign from the wicked and unadvised counsels wherewith he was entangled." Agreeably to these principles, he could not be induced to put his name to the invitation to the prince of Orange, which was signed by the archbishop of Canterbury and other bishops. He refused to subscribe the Oxford association paper to stand by that prince. He took, however, the oaths to the new government, declaring "he saw nothing contrary to the laws of God and the common practice of all nations to submit to princes in possession of the throne." During the reign of William and his successor, he firmly rejected all offers of preferment; sincere and immoveable in his principles, he opposed all union with the dissenting protestants, as a measure likely to prove fatal to the mother church. One of his last public exertions, we are not surprised to find, was in favour of Sacheverell, who found in him an able and willing advocate. He closed a long and laborious life on

the 8th of July, 1716, and was buried in Westminster abbey, near the tomb of Busby.

"The character of this singular man," says a Retrospective Reviewer, "will be best known from his sermons. His disposition, apparently open and ingenuous, stimulated by an ardent temper not always under the control of prudence, prompted him to express his opinions without reserve or caution. He has laid himself completely open: his thoughts, his feelings, his animosities, and his predilections, are all exposed to the severest scrutiny."¹ His sermons are printed in 6 and 11 vols. 8vo. His '*Opera Posthuma Latina*,' appeared in 1717.

George Hickes, D. D.

BORN A. D. 1642.—DIED A. D. 1715.

THIS celebrated philologist and antiquarian was born in the parish of Kirby-Wiske, north-riding of Yorkshire, in June, 1642. He was educated at the free grammar-school of North Allerton, then taught by Thomas Smelt, a pedagogue of considerable learning, who had the honour of instructing several pupils, who afterwards rose to distinguished eminence, such as Thomas Burnet, the author of the '*Theory of the Earth*,' Thomas Rymer, Ratcliffe, and Kettlewell.

In 1659, young Hickes was admitted a servitor in St John's college, Oxford. In 1644 he was elected fellow of Lincoln college. After having spent some time on the continent, he became chaplain to John, duke of Lauderdale. While in Scotland, he imprudently published a book, entitled, '*Ravallac Redivivus*,' on the occasion of the trial of James Mitchell, one of the murderers of the archbishop of St Andrews, which strongly excited the public feeling against him, and compelled him to look to his own safety. These high-church principles were, however, rewarded with the degree of D. D. from the universities of St Andrews and Oxford; and he was presented to the vicarage of Allhallows, Barking, in London.

In 1682 he was made chaplain in ordinary to the king; and the next year, upon the elevation of Dr Thomas, dean of Worcester, to the bishopric of that see, Dr Hickes was appointed to succeed him. In 1683 he published a book, entitled, '*Jovian*, in answer to Julian the apostate,' written by the Rev. Mr Samuel Johnson, chaplain to Lord Russell. Both treatises were extremely popular, and highly esteemed by their respective parties. From his character and connections, it is more than probable that Hickes would have risen to the episcopal bench, had not the Revolution laid an insuperable bar in his way. The dean was a firm protestant, yet he was also as inflexible a loyalist, and could not reconcile it to his conscience to renounce the oath of allegiance which he had already taken to one sovereign. He did not, however, yield up his station in the church without protesting against his deprivation; which protestation, directed to the subdean and prebendaries, dated May 2d, 1691, and formally signed and witnessed, was publicly fixed up in the cathedral of Worcester. Being thus embarked in the

¹ Retrospective Review, vol. ix.—Gen. Biog. Dict.

cause of the nonjurors, the dean, by his writings, added considerable strength to that party, and very powerfully annoyed their opponents. Among these Dr Tillotson, now raised from the deanery to the archiepiscopal chair of Canterbury, by the deprivation of Archbishop Sancroft, came in for a pretty large share. In 1692-3, King James sent over to the deprived bishops for a list of those clergymen who had suffered for not taking the new oaths; and, accordingly, as perfect a list as could be formed was drawn up, and Dean Hickes was deputed to carry it over to his majesty, with a request from the bishops, that the king would appoint two out of the number to be consecrated by them as their suffragans, one of which to be at the nomination of Archbishop Sancroft, and the other of Dr Lloyd, bishop of Norwich. Dr Hickes and Thomas Wagstaffe, the deprived chancellor of Litchfield, were accordingly named by James. Archbishop Sancroft then nominated the former as his suffragan bishop of Thetford, and Bishop Lloyd, the latter as his suffragan bishop of Ipswich. The archbishop died in November, 1693, and the ceremony of consecration was performed—agreeably to his desire—by Bishop Lloyd, but whether with the assistance of any of the other nonjuring prelates does not appear.

Dr Hickes being thus spiritually a bishop, exercised the duties of that character by ordaining deacons and priests; but he became thereby so obnoxious to the government, both in church and state, that his personal safety was greatly endangered. He was often under the necessity of keeping himself closely concealed, and of going in disguise; and it is related by the continuator of the life of Mr Kettlewell, that once visiting the Doctor, that good man was "surprised and concerned at observing Mr Dean in a military dress, and passing for a captain or a major."

In 1705 the Doctor published at Oxford one of the most extraordinary, and certainly one of the most Herculean labours ever attempted and executed by one man; it was entitled, 'A Grammatico-Critical and Archæological Treasure of the Ancient Northern Languages,' in two volumes folio. It is dedicated to Prince George of Denmark; and in this dedication the author goes quite out of the usual course of such compositions, by discoursing not panegyrically, but upon the mutual agreement among the northern languages, on their close relation to the English tongue, and on the origin of the nations from whom ours is derived. This is followed by a long preface, containing an account of the work, and a grateful remembrance of those learned persons from whom he had received assistance, particularly Bishop Nicholson, William Elstob, Dr Hopkins, prebendary of Worcester, and Edmund Gibson, the editor of Camden. The work itself is divided into two parts; the first containing three grammars and two dissertations; the other, Humphrey Wanley's catalogue of Anglo-Saxon books. The first grammar is an Anglo-Saxon and Mæsc-Gothic one. In this are contained all the helps necessary to attain a knowledge of these languages; after which the Doctor considers historically the changes which have happened in this language, dwells fully upon the Saxon poetry, and illustrates every part by copious and curious specimens. The next grammar is of the Franco-Teutonic language; added to which is a small dictionary of such Italian and French words as are manifestly derived from the northern languages. The last grammar is that called the

Islandic, by Runolphus Jonas; but the Doctor has subjoined many curious observations of his own upon the ancient Runic monuments of the Danes, &c.

The Doctor's 'Dissertation concerning the Excellence of the Northern Languages,' was written at the request of Sir Bartholomew Shower, and is a work of astonishing labour and erudition. This is followed by Sir Andrew Fountaine's 'Dissertation upon the Anglo-Saxon Coins,' with ten plates of these coins. In the second book we have an accurate list of all the books and charters in any of the public libraries, either in Anglo-Saxon, or relating to Anglo-Saxon antiquities. This catalogue takes up 310 pages, and is a mass of critical, historical, and biographical knowledge. This is followed by a catalogue of northern books, sent by the learned Perinskiold from Stockholm to the Doctor; and the whole is closed by six large and useful indexes. Besides this and the other works above-mentioned, the dean published a variety of pieces in controversial and practical divinity; and, in 1726, his friend Spinckes published a volume containing thirteen practical sermons of the Doctor's, prefaced with a short vindication of his character on the score of political sincerity.

Thomas Burnet.

BORN A. D. 1635.—DIED A. D. 1715.

THOMAS BURNET was born at Croft, in Yorkshire, about the year 1635. He was educated at Christ's-college, Cambridge, where he obtained a fellowship. He made three tours on the continent in the capacity of tutor: the first with the earl of Wiltshire, the second with the duke of Bolton, and the third with Lord Ossory, through whose interest he obtained, in 1685, the mastership of the Charter-house. During the same year he took the degree of LL.D., and, shortly afterwards, rendered himself conspicuous by resisting the king's attempt to fix a Roman catholic as a pensioner on the Charter-house. By William III. he was made a royal chaplain, and clerk of the closet; but he lost these appointments, in 1692, by the publication of his 'Archæologia Philosophica, sive Doctrina Antiqua de Rerum Originibus,' in which he displayed such latitude of opinion as gave offence to many influential divines. He had previously produced his celebrated work, entitled, 'Telluris sacra Theoria,' which he afterwards translated into English. He was also the author of two treatises, posthumously published, 'De Fide et Officiis Christianorum,' and 'De Statu Mortuorum et Resurgentium.' Dr Keill attacked him with considerable severity; Flamstead, the astronomer-royal, declared that he could overthrow the 'Telluris Sacra Theoria' in a few sentences; and a satirical song-writer, in a ballad on the controversy between South and Sherlock, stigmatised him as an absolute infidel. He died in September, 1715.

Daniel Williams.

BORN A. D. 1644.—DIED A. D. 1716.

DANIEL WILLIAMS was born at Wrexham, in Denbighshire, about the year 1644. When only nineteen years of age, he became a presbyterian preacher; and, after having officiated in various parts of England, he was nominated chaplain to the countess of Westmeath. He subsequently obtained the appointment of pastor to a congregation in Wood-street, Dublin, which he retained for upwards of twenty years. Being exposed to much inconvenience, on account of his zeal for protestantism, he quitted Ireland towards the close of the reign of James II., and took up his residence in London.

On the accession of William III., Mr Williams, being the most influential presbyterian minister of his day, was admitted to an interview with that monarch; whom, it is said, he persuaded to ameliorate the condition of the Irish dissenters. In 1688, he was chosen pastor to a large congregation in Hand-alley, Bishopsgate-street; and, in 1691, he succeeded Baxter, as lecturer at Pinner's-hall. He now became involved in a controversy on the doctrine of the Trinity, which led to his establishing a separate lecture at Salter's-hall. In 1692, he published a tract against the Antinomian doctrines of Crisp, entitled, 'Gospel Truth Stated and Vindicated,' &c.; and soon afterwards another, entitled, 'A Defence of Gospel Truth,' &c. These productions exposed him to a charge of Socinianism, which, after a strict investigation by a committee of ministers, was declared to be without the least foundation. In 1709 he received a diploma of D. D. from the university of Edinburgh. Towards the close of Queen Anne's reign he gave great offence to the tory ministers by his bold invectives against the intolerant principles of their party, and his zeal for a protestant succession. Soon after the arrival of George I. in this country, he presented the new monarch, at the head of a deputation of metropolitan pastors, with a congratulatory address from the dissenters. His death took place on the 26th of January, 1716.

Dr Williams was twice married, and both his wives are said to have been in opulent circumstances. He bequeathed the bulk of his fortune for the alleviation of distress, and the advancement of learning and religion. Among other noble benefactions, he gave large sums for the education of youth in Dublin,—for the support of a preacher to the native Irish,—and for the relief of the widows of poor ministers. He also devised estates for the support of six students at the university of Glasgow; and left his books, including the collection of Dr Bates, (for which he had given £15,000,) together with a considerable sum of money, to found a public library in London. The last mentioned bequest led to the establishment of Red Cross-street institution, one of the most valuable dissenting foundations in the country.

Bishop Cumberland.

BORN A. D. 1632.—DIED A. D. 1718.

THIS learned prelate was born in London in 1632. He received his education at the school of St Paul's, and at Magdalene-college, Oxford. His first clerical preferment was to the rectory of Brampton, in Northamptonshire. In 1691 he was elevated to the bishopric of Peterborough. He died in 1718.

Bishop Cumberland bore an unblemished reputation throughout a long life. As a prelate, he was unostentatious; assiduous in the discharge of his functions; charitable, and pious. As a scholar, his reputation stood high among his contemporaries. His principal works are, 'De Legibus Naturæ Disquisitio Philosophica,'—a treatise, directed against the philosophy of Hobbes, which was translated into several European languages; 'An Essay on Jewish Weights and Measures;' 'Origines Gentium Antiquissimæ;' and 'The Phœnician History of Sanchoniathos, translated from Eusebius.'

Simon Ockley.

BORN A. D. 1678.—DIED A. D. 1720.

SIMON OCKLEY, an eminent Orientalist, was born at Exeter in 1678. After a proper foundation in school-learning he was sent, in 1693, to Queen's college, Cambridge, where he soon distinguished himself by great quickness of parts, as well as by intense application to literature, and to the Oriental languages more particularly. He took at the usual times the degrees in arts, and that of B. D.

Having taken holy orders, he was, in 1705, through the interest of Simon Patrick, bishop of Ely, presented by Jesus college, in Cambridge, to the vicarage of Swavesey in that county; and, in 1711, he was chosen Arabic professor of the university. These preferments he held to the day of his death, which happened at Swavesey, the 9th of August, 1720.

Ockley had the culture of Oriental learning very much at heart; and his several publications were all intended solely to promote it. In 1706, he printed at Cambridge a useful little book, entitled, 'Introductio ad Linguas Orientales,' 12mo. Prefixed is a dedication to his friend the bishop of Ely, and a preface addressed to young collegians, whom he labours to excite by various arguments to the pursuit of Oriental learning; assuring them in general, that no man ever was, or ever will be truly great in divinity without at least some portion of skill in it: "*Orientalia studia, sine quorum aliquali saltem peritiâ nemo unquam in Theologia vere magnus evasit, imo unquam evasurus est.*" There is a chapter in this work relating to the famous controversy between Buxtorf and Capellus, upon the antiquity of the Hebrew points, where Ockley professes to think with Buxtorf, who contended for it:

but he afterwards changed his opinion and went over to Capellus, although he had not any opportunity of publicly declaring it.

In 1707, he published from the Italian of Leo Modena, a Venetian rabbi, 'The history of the present Jews throughout the World; being an ample, though succinct, account of their customs, ceremonies, and manner of living at this time: to which is subjoined a supplement, concerning the Carraites and Samaritans, from the French of Father Simon,' 12mo. In 1708, he published a curious little book, called, 'The Improvement of Human Reason, exhibited in the life of Hai Ebn Yokdham, written above 500 years ago by Abu Jaafar Ebn Tophail,' from the Arabic, and illustrated with figures, 8vo. The design of the author, who was a Mahometan philosopher, is to show, how human reason may, by observation and experience, arrive at the knowledge of natural things, from thence to supernatural, particularly the knowledge of God, and a future state; the design of the translator, to give those who might be unacquainted with it, a specimen of the genius of the Arabian philosophers, and to excite young scholars to the reading of Eastern authors. This was the point our rabbi had constantly in view; and therefore in his 'Oratio Inauguralis' for the professorship, we find him insisting upon the beauty, copiousness, and antiquity of the Arabic tongue in particular, and upon the use of Oriental learning in general, and dwelling upon the praises of Erpennius, Golius, Pocock, Herbelot, and all who had any ways contributed to promote the study of it.

In 1713, his name appeared to a little book with this title, 'An Account of South West Barbary, containing what is most remarkable in the territories of the King of Fez and Morocco. Written by a person who had been a slave there a considerable time, and published from his authentic manuscript. To which are added, Two Letters; one from the present King of Morocco to Colonel Kirk; the other to Sir Cloudesley Shovel; with Sir Cloudesley's answer,' 8vo. While we are enumerating these small publications of the professor, it will be but proper to mention two sermons; one, 'Upon the dignity and authority of the Christian Priesthood,' at Ormond chapel, London, in 1710; another, 'Upon the necessity of instructing Children in the Scriptures,' at St Ives, in Huntingdonshire, 1713. To these we must add a new translation of the second Apocryphal book of Esdras, from the Arabic version. Mr Whiston, we are told,¹ was the person who employed him in this translation, upon a strong suspicion that it must needs make for the Arian cause he was then reviving; and he accordingly published it in one of his volumes of 'Primitive Christianity Revived.' Ockley, however, was firmly of opinion, that it could serve nothing at all to his purpose, as appears from a printed letter of his to Mr (afterwards Dr) Thirlby, in which are the following words: "You shall have my Esdras in a little time, two hundred of which I preserved when Mr Whiston reprinted his, purely upon this account, because I was loath that any thing with my name to it should be extant only in his heretical volumes. I only stay till the learned

¹ See the preface to 'An Epistolary Discourse concerning the Books of Ezra genuine and spurious, but more particularly the Second Apocryphal Book under that name, and the variations of the Arabic Copy from the Latin,' By Francis Lee, M. D. author of the 'History of Montanism.'

author of the history of Montanism has finished a dissertation which he has promised me to prefix to that book."

But the most considerable by far of all the professor's performances, is, 'The History of the Saracens,' begun from the death of Mahomet, the founder of the Saracenic empire, which happened in 632, and carried through a succession of Caliphs, to 705. This history, which illustrates the religion, rites, customs, and manner of living of that war-like people, is curious and entertaining; and the public were much obliged to Mr Ockley for it; for he was at vast pains in collecting materials from the most authentic Arabic authors, especially manuscripts, not hitherto published in any European language; and for that purpose resided some time at Oxford, to be near the Bodleian library, where those manuscripts were repositied. It is in two volumes, 8vo.; the first of which was published in 1708; the second, in 1718; and both were soon after republished. A third edition was printed in the same size at Cambridge, in 1757, to which is prefixed, 'An Account of the Arabians or Saracens, of the Life of Mahomet, and the Mahometan Religion, by a Learned Hand;' that is, by the learned Dr Long, master of Pembroke hall.

In the mean time Ockley was one of those unfortunate persons whom Pierius Valerianus would have recorded in his book 'De Infelicitate Literatorum.' In his 'Inaugural Oration,' printed in 1711, he calls fortune "venefica et noverca," and speaks of the "mordaces curæ" as things long familiar to him; and, in December 1717, we find him actually under confinement; for, in the introduction to the second volume of his Saracenic history, he not only tells us so, but stoically dates from Cambridge castle.

Bishop Crewe.

BORN A. D. 1633.—DIED A. D. 1721.

NATHANIEL, Lord Crewe of Stene, and bishop of Durham, was born in January, 1633. He was educated at Lincoln-college, Oxford. In 1669 he was made precentor and dean of Winchester, and also appointed clerk of the closet to Charles II. His sycophancy soothed the royal ear, and in 1671 he was promoted to the bishopric of Oxford. Two years afterwards he was translated to the see of Durham, at the request of the duke of York. On the accession of James II. he was introduced into the privy council, where he became a strong promoter of all those successive acts of despotism by which his royal master's fall was precipitated. As a member of the new ecclesiastical commission, he countenanced all those infatuated measures by which that body continued to alienate the loyalty even of the universities themselves.

It will not be matter of surprise that this hireling bishop should have been among the first to desert a falling cause, and betray his royal patron. It is said that he was among the first to vote that James had performed an act of abdication. He was, however, expressly excepted from the pardon granted by William and Mary to the adherents of the late sovereign; he consequently absconded, and offered to resign his

bishopric to Burnet, on condition of receiving £1000 per annum out of its revenues for life. Burnet declined the proposal; and Crewe, in consequence of Tillotson's intercession, was allowed to retain his see. Having ventured to return to England, he made his peace at court, by voting for the new settlement. On the death of his two elder brothers, in 1691, he became Baron Crewe of Stene. Almost the last act of his public life was his opposition to the proceedings instituted against Sacheverell. He died without issue, although thrice married, on the 18th of September, 1721, aged eighty-eight.

This versatile prelate was not eminent either for piety or erudition. Speaking of his employment as an ecclesiastical commissioner, Burnet says, "He was lifted up with it, and said, now his name would be recorded in history; and when some of his friends represented to him the danger of acting in a court so illegally constituted, he said, he could not live if he should lose the king's gracious smiles."

Bishop Fleetwood.

BORN A. D. 1656.—DIED A. D. 1723.

THIS prelate was of the family of the Fleetwoods of Lancashire. He was educated at Eton, whence he was elected to King's college, Cambridge. Soon after the Revolution he was appointed one of the royal chaplains. He also obtained the rectory of St Austlin's, and the lectureship of St Dunstan's in the west.

In 1691 he appeared as an author in his 'Inscriptionum Antiquarum Sylloge,' being a collection of ancient Pagan and Christian monumental inscriptions. In 1692 he published a translation of 'Jurieu's Plain Method of Christian Devotion.' This proved a highly popular work; the 27th edition of it was published in 1750. In 1701 he published 'An Essay upon Miracles,' which called forth some animadversions from Hoadly. Two or three years after this, he withdrew for a time from the city, giving up all his preferments, and retiring to a small rectory which he held in Buckinghamshire. His love of study and retirement rendered this change agreeable at least to him; but it is probable that the measure was dictated by other considerations than these alone. While thus withdrawn from public notice, he pursued the study of antiquities, drew up his 'Chronicon Preciosum,' containing an account of English money, and the price of corn and other commodities for the preceding six hundred years.

On the death of Beveridge, in 1706, Fleetwood was elevated to the see of St Asaph, but he was not consecrated until June, 1708. Upon the death of Bishop Moore, in 1714, he was translated to the see of Ely, in which he continued till his death in 1723. Fleetwood was a good scholar, an accomplished antiquarian, and an eloquent preacher. His publications are numerous, and both Hickes and Hearne acknowledge their obligations to him in their particular department of literature. One of his best publications is his 'Vindication of the Thirteenth Chapter to the Romans.' Upon the pretended authority of this chapter much offensive doctrine had been reared with regard to the political institutions of the country. By a course of false reasoning upon it, some

churchmen had contrived to represent even despotism itself as an ordinance of God, and the most abject slavery as submission to religious principles. Against such doctrines the bishop—though himself a high churchman—entered his protest in this work, and proved that the apostle Paul requires no more submission to the higher powers of a state, on the part of the governed, than that which is enjoined by the laws of the country.

Archbishop Dawes.

BORN A. D. 1671.—DIED A. D. 1724.

THIS prelate was the son of Sir John Dawes, Baronet, and was born near Braintree in Essex, on the 12th of September, 1671. He received his early education at Merchant-tailors' school in London; and had made very great proficiency in the classics, and in Hebrew, before going to the university. In 1687 he became a scholar of St John's college, Oxford, of which he was afterwards chosen a fellow; but on the family estate and title devolving upon him, by the death of his father and two elder brothers, he went to Cambridge, and entered himself as a nobleman at Catherine hall, where he took his degree of M. A. On arriving at competent age, he was ordained deacon and priest, by Compton, bishop of London; and shortly after was created D. D. by royal mandate, in order to qualify for the mastership of Catherine hall, vacant by the death of Dr Eachard.

In 1696 he was made one of his majesty's chaplains in ordinary, and soon after was presented to a prebendal stall in Worcester cathedral. He stood high in favour with Queen Anne, and would have earlier arrived at a bishopric, but for his having given utterance to some rather unpalatable truths from the pulpit in his majesty's hearing. When told of what he had done, and the opportunity he had lost of advancing himself, he replied that he was not at all concerned about the matter; it had never been his intention to gain a bishopric by falsifying his preaching. To the see of Chester, however, he was elevated in 1707, on the death of Dr Stratford; and in 1713, by the special recommendation of his predecessor, Dr Sharp, he was translated to the archiepiscopal see of York.

He filled this high station about ten years. His death took place in April, 1724. His works were collected and published after his death, in three vols. 8vo. Archbishop Dawes was a sincerely good and pious man. He identified himself with no party in the state; but appears to have confined himself as much as his station would allow him to his proper ecclesiastical duties. His talents were not of a high order, but his character and conduct were in all respects unimpeachable.

William Wotton, D. D.

BORN A. D. 1666.—DIED A. D. 1726.

WILLIAM WOTTON, son of the Rev. Henry Wotton, rector of Wrentham in Suffolk, was born in August, 1666. It is said that at the age

of five years he had made considerable progress in Latin, Greek, and Hebrew. His memory was prodigious, and to it he was mainly indebted for his singular acquirements. Before he had completed his tenth year he was admitted of Catharine-hall, Cambridge, on which occasion, Dr Eachard, the master, entered his name on the rolls in the following terms: "*Gulielmus Wottonus, infra decem annos, nec Hammondo nec Grotio secundus.*" At twelve years of age he had added a knowledge of the Arabic, Syriac, and Chaldee languages to his previous acquisitions. He took the degree of B.A. in 1679; and, in 1691, became B.D. The same year he was presented by Bishop Lloyd to the sinecure of Llandrillo; and, in 1693, the earl of Nottingham preferred him to the rectory of Middleton-Keynes. In 1705, Bishop Burnet gave him a prebendal stall in Salisbury cathedral; and in 1707 he had the degree of D.D. conferred upon him by Archbishop Tenison.

In 1694 Wotton published his '*Reflections upon Ancient and Modern Learning*,' in refutation of Temple's celebrated essay upon the same subject. His next publication of any importance was '*The History of Rome, from the death of Antoninus Pius to the death of Severus.*' This appeared in 1701. It was undertaken at the request of Bishop Burnet, for the use of his pupil, the duke of Gloucester. In 1718 he published a valuable work, entitled, '*Miscellaneous Discourses relating to the Traditions and Usages of the Scribes and Pharisees.*' In 1730 was published his posthumous work, of immense labour and erudition, entitled, '*Leges Wallicæ Ecclesiasticæ et Civiles Hæli Boni et aliorum Walliæ Principum.*'

He died in 1726, leaving behind him no competitor, perhaps, in variety of acquisitions as a linguist.

Daniel Whitby, D.D.

BORN A. D. 1638.—DIED A. D. 1727.

ALTHOUGH Whitby's life was lengthened to nearly a century, yet very few facts concerning him are found recorded, except such as may be gleaned from his own writings, and these exhibit little more, so far as he is personally concerned, than a history of his opinions. Thirty years before his death, Anthony Wood, in the '*Athenæ Oxonienses*,' wrote a brief account of his life and writings up to that period; and this has served as the basis, and sometimes has furnished the materials of the entire structure, for succeeding biographers. To the second edition of Whitby's '*Last Thoughts*,' printed after his death, Dr Sykes prefixed a short notice of the author, which contained little else than a repetition of Wood's account, and the titles and dates of all Whitby's works. The same was again repeated without any essential addition, in the '*Biographia Britannica*.' The supplement to Moreri's Dictionary comprises a few other particulars, collected from notices of some of Whitby's publications, as inserted from time to time in Le Clerc's '*Bibliothèque*.' In Chauffepie's '*Continuation of Bayle*,' the article on Whitby in the '*Biographia Britannica*,' is translated, but without any thing new, except a few remarks on his writings. From

all these sources, and from some others of minor consequence, it is not possible to collect materials, which can be put together in the shape of a memoir, or connected narrative. A short analysis of some of the author's principal works is all that will be attempted.

Daniel Whitby was born at Rushden, Northamptonshire, 1638. His father was a clergyman of that place, and a man of some eminence as a scholar and divine. Under his guidance the son made rapid progress in his early studies, and at the age of fifteen was admitted a commoner of Trinity college, Oxford. He took the degree of M. A. in 1660, and four years after was elected fellow of the same college. He was appointed chaplain to Dr Ward, bishop of Salisbury, and in 1688, was made prebendary of Yatesbury. In 1672 he took the degree of Doctor of Divinity, was admitted chanter of the Cathedral church, in his bishop's diocese, and raised to the rectorship of St Edmund's church, Salisbury. He was appointed prebendary of Taunton-Regis in 1696, and to the duties of some or all of these stations, he seems to have been devoted during the remainder of his life.

While Whitby was at the university, the popish controversy ran high in England, and his early publications were on that subject. As an author he first came before the public about the time that he was advanced to his fellowship; and during the fifteen years following, he published six different treatises, chiefly in confutation of some of the peculiarities of the Romish church, or in reply to opponents. He also found leisure to write concerning the laws, both ecclesiastical and civil, which ignorance, or power, or prejudice, or bigotry, had made in different ages of the church against heretics; and he exposed in their true colours the wickedness and folly of persecution.

One of his most celebrated works, 'The Protestant Reconciler,' was published in 1683. The title is a significant indication of the author's design. His project was to bring all protestants together, and especially the protestants of England, in the bonds of Christian union and love. He first pleads for condescension on the part of the established church towards dissenters, in things indifferent and unnecessary; and among those he reckons some of the ceremonies of the church, to which dissenters had always been strenuously, and no doubt conscientiously, opposed. He took the ground, that whatever is indifferent, or whatever may be changed without violating the laws of God, ought not to be imposed by superiors as absolute terms of communion. By relaxing the rigour of established forms on these points, and admitting all persons to church-fellowship whose faith and conduct rendered them worthy, he flattered himself that the barriers of separation might be demolished, and a method provided for reconciliation and peace. But the sequel proved, that he little knew in what dreams he was indulging. His work was condemned by a formal decree of the university of Oxford, as containing doctrines false, impious, and seditious; and, as Wood affirms, it was forthwith burned by the hands of the university-marshal in the quadrangle of the schools. This was no doubt an excellent thing for the bookseller, as nobody would fail to buy and read a book which had been judged worthy of such a distinction by the grave convocation of a university. The offending author was arraigned before Bishop Ward, in whose diocese he held his offices in the church, and was compelled to make a formal retraction. This is so curious a

specimen of hierarchical despotism, practised in a Protestant country in the boasted days of Protestant liberty, that it is believed the readers of this article will be glad to see it entire. It not only relates to a remarkable incident in the life of Whitby, but is a prominent feature in the history of the age. The instrument is dated October 9th, 1683, about three months after the burning at Oxford, and is clothed in the following language: "I, Daniel Whitby, doctor of divinity, chaunter in the church of Sarum, and rector of the parish church of St Edmunds in the city, and diocese of Sarum, having been the author of a book called the PROTESTANT RECONCILER, which, through want of prudence, and deference to authority, I have caused to be printed and published, am truly and heartily sorry for the same, and for any evil influence it hath had upon the dissenters from the church of England established by law, or others. And, whereas it containeth several passages, which I am convinced in my conscience are obnoxious to the canons, and do reflect upon the governors of the said church, I do hereby openly revoke and renounce all irreverent and unmeet expressions contained therein, by which I have justly incurred the censure and displeasure of my superiors. And, furthermore, whereas these two propositions have been deduced and concluded from the same book, namely,—first, that it is not lawful for superiors to impose any thing in the worship of God, that is not antecedently necessary; and, secondly, that the duty of not offending a weak brother is inconsistent with all human authority of making laws concerning indifferent things,—I do hereby openly renounce both the said propositions, being false, erroneous, and schismatical, and do revoke and disclaim all tenets, positions, and assertions contained in the said book, from whence these positions can be inferred, and, whereinsoever I have offended therein, I do heartily beg pardon of God, and the church, for the same."

We ought not, however, to judge of the temper of the whole English church at that time by the conduct of Bishop Ward. If report speaks truly, as we have reason to think it does, from this example, his character was not one which the enlightened would praise, or the virtuous envy. As a professor of astronomy at Oxford, and for his mathematical attainments, he was justly eminent; but Anthony Wood—who speaks from personal knowledge—tells us of his shuffling for popular favour, and of his, "cowardly wavering for lucre and honour's sake, his putting in and out, and occupying other men's places for several years." That such a man should be a tyrant, is not so strange as that a whole church should have looked on without indignation. If the conduct of Ward was reprehensible in the highest degree, the humiliating submission of Whitby is by no means to be commended. He had written what he believed to be the truth, and with the best motives; he had yielded to the impulse of his conscience, and ventured to say what he thought. His independence should not have forsaken him at the moment when it was most needed to maintain the honesty of his intentions, and the stability of his character, and thereby to give weight to his writings. The cause in which he had engaged, either did not deserve the labour which he had bestowed, or it was worthy of the noble sacrifice which he was called to make, of all worldly considerations, when brought in competition with truth and right. It was some apology, perhaps, that he had then published only half of his work, and that what remain-

ed was calculated to wear off the rough aspect of his remarks on church authority. Had his enemies been patient, they would have had less occasion for violence. It was his object to bring churchmen and dissenters together by mutual concessions, and his plea was, that each party should yield to the other in things indifferent. As yet he had alluded chiefly to the concessions which it became the church to make. The affronted dignity and eager malice of his adversaries found it not convenient to wait till the whole subject should be fairly presented before them.

Shortly after Whitby's mortifying retraction, the author published the second part of the 'Protestant Reconciler.' This was especially designed for the dissenters, showing reasons why they might join conscientiously with the church of England, and answering the objection of non-conformists against the lawfulness of submission to that church. It has been insinuated, that he wrote this part under the influence of authority, with the purpose of counteracting the tendency of the first. This is an illiberal surmise; for the work must have been far advanced in printing before his retraction, and is evidently in unison with his original scheme.

Dr William Sherlock undertook to confute the whole work, two years after the second part was published. In his 'Dedictory Epistle to the Archbishop of Canterbury,' he affects to consider the 'Protestant Reconciler's' arguments as very weak and inconclusive; but he condescends to allow, "that he had managed the cause to as much advantage as a popular and insinuating rhetoric could give it." Whitby made no reply to Sherlock, nor to any other person who wrote against him in this controversy. On the whole, it may be doubted whether this method of reconciling protestants was likely to be of much practical utility. Very important preliminaries must first be settled. What shall be called *things indifferent*? This must be debated by both parties, before they can start in the work of reconciliation. And next, which party shall yield first, and in the greatest number of particulars? Till these preliminaries are adjusted, nothing can be done; and it is idle to suppose that they ever can be adjusted by a mutual compact. Time and reflection, the dominion of reason, and the progress of moral improvement, guided by the light and precepts of the gospel, are the only effectual reconcilers of Christians.

Whitby continued to write occasionally against the church of Rome, and employed much learning in discussing the authority of general councils, the claims of the pope to infallibility, and various other matters then subjects of high debate between the English and Catholic churches. Among his best writings in this controversy is a 'Treatise on Traditions.' His inquiries are first made to bear on the scriptures; and he satisfies himself, that we have sufficient evidence from tradition that they are what they profess to be, the word of God; and that genuine and authentic copies have been preserved. In prosecuting these inquiries further, he maintains, that the church of Rome places too much confidence in traditions; that many things which have passed for traditions are novelties; and that the heathens used the same argument of traditionary authority in favour of their rites, which has been used by many Christians in support of ceremonies and customs not prescribed in the scriptures.

The work which, more than any other, has raised Whitby's fame, is his 'Paraphrase and Commentary on the New Testament,' first published in 1703, in two volumes, folio. The tenth edition appeared in 1807, in quarto. The author informs us in the preface that this work cost him the labour of fifteen years' study, and it is truly a noble monument of his learning and industry. Another of Whitby's most popular works is that on the 'Five Points' of Calvinism, in which he labours to confute those doctrines. In the year 1718, Whitby published his 'Disquisitiones Modestæ,' being a reply to Bull's defence of the Nicene Creed. Bull had argued that the Antenicene fathers entertained the orthodox faith respecting the person of Christ and his equality with the Father. Whitby combated this theory, and aimed to establish the fact, that it was the prevailing faith of the three first centuries, that Christ was derived from the Father, and subordinate to him. Waterland wrote against the 'Disquisitiones Modestæ' on the side of Bull, and Whitby replied at considerable length in two separate answers.

Religious liberty was never without a zealous advocate in Whitby when occasion demanded one, and it was natural that he should be inlisted as an able supporter of Hoadly in the 'Bangorian Controversy.' He wrote an answer to 'Dr Snape's Second Letter to the Bishop of Bangor,' and defended in a separate treatise the principles contained in Hoadly's famous sermon on the church or kingdom of Christ.

The work which closed the long and distinguished labours of Whitby as an author, was his 'Last Thoughts.' It was first published in 1727, the year after his death; and, although it was a posthumous work, it was by his own hand entirely prepared for publication. It was designed to correct several mistakes—as he regarded them—in his Commentary. A second edition of the 'Last Thoughts' was published the next year after the first, and to this was prefixed a short account of the author, by Dr Sykes. Five Discourses were appended to the original edition.

Besides the publications already mentioned, Whitby was the author of many others, especially on practical and polemical divinity. He published two volumes of Sermons on the attributes of God, and three or four volumes more on various subjects; a work on 'The Necessity and Usefulness of the Christian Revelation,' 'A Dissertation in Latin on the Interpretation of the Scriptures,' 'A Confutation of Sabellianism,' and 'Reflections on Dodwell's Whimsical Notions of the Natural Mortality of the Soul.' He, moreover, wrote tracts on politics, was a warm friend of the Revolution, and approved and defended the oath of allegiance required on the accession of William III.

Bishop Kennett.

BORN A. D. 1660.—DIED A. D. 1728.

THIS learned prelate was born at Dover on the 10th of August, 1660. After having acquired the rudiments of education at Eleham and Wye, he was removed to Westminster school, and, in 1678, was entered of St Edmund's-hall, Oxford. In 1680 he gave offence to the whigs by publishing, 'A Letter from a Student at Oxford to a Friend in the

Country,' and, in the following year, aggravated them farther, by producing a tory ballad on the dissolution of parliament. He took his degree of B. A. in 1682, and soon afterwards published a translation of Erasmus's '*Moriæ Encomium*,' or Panegyric upon Folly. In 1684 he printed a '*Life of Chabrias*,' and became curate of Burrester. In 1685 he proceeded M. A., and was presented to the vicarage of Amersden by Sir William Glynne, to whom, in 1686, he dedicated a translation of '*Pliny's Panegyric upon Trajan*,' which was by some considered as an indirect eulogium on James II.

To the reflections made against this performance, we find the following answer by the author, in a postscript to the translation of his convocation sermon in 1710: "The remarker says, the doctor dedicated '*Pliny's Panegyric*' to the late King James: And what if he did? Only it appears he did not. This is an idle tale among the party, who, perhaps, have told it till they believe it: when the truth is there was no such dedication, and the translation itself of Pliny was not designed for any court-address. The young translator's tutor, Mr Allam, directed his pupil, by way of exercise, to turn some Latin tracts into English. The first was a little book of Erasmus, entitled, '*Moriæ Encomium*,' which the tutor was pleased to give to a bookseller in Oxford, who put it in the press while the translator was an under-graduate. Another sort of task required by his tutor was this '*Panegyric of Pliny upon Trajan*,' which he likewise gave to a bookseller in Oxford, before the translator was M. A., designing to have it published in the reign of King Charles; and a small cut of that prince, at full length, was prepared, and afterwards put before several of the books, though the impression happened to be retarded till the death of King Charles, and then the same tutor, not long before his own death, advised a new preface adapted to the then received opinion of King James's being a just and good prince. However, there was no dedication to King James, but to a private person, a worthy baronet, who came in heartily to the beginning of the 'late happy Revolution.'"

In 1689 he received a severe injury from the bursting of a gun, which rendered the operation of trepanning necessary, and occasioned him constantly to wear a black velvet patch over the injured part. In 1691, having previously become tutor and vice-principal of his college, he was chosen lecturer of St Martin's, Oxford; and, in 1693, he obtained the rectory of Shottesbrook in Berkshire, but still continued to reside at the university, devoting a great portion of his time to antiquarian researches, and the study of Saxon and the northern tongues. About this time he wrote a life of Somers, and subsequently published '*Parochial Antiquities*,' and '*Sir Henry Spelman's History and Fate of Sacrilege*,' with additional authorities. Having been admitted B. D. in 1694, he proceeded to the degree of D. D. in 1699. In 1700 he was appointed, without any solicitation on his part, minister of St Botolph, Aldgate. In the following year he became archdeacon of Huntingdon, and acquired great reputation among the low-churchmen, by engaging in a dispute with Atterbury on the rights of convocation. In 1703 he created much clamour by a discourse on clerical privileges; and, two years after, preached Dr Wake's consecration sermon, which chief-justice Holt said, "had more in it, to the purpose, of the legal and christian constitution of the church, than any volume of discourses." In

1706, some booksellers having undertaken to print a collection of English history as far as to the reign of Charles I., Dr Kennett was employed to carry the history down to the reign of Queen Anne, which he did; and the whole was published, in 1706, in three folio volumes, under the title of 'A Complete History of England.' In the following year he was appointed a royal chaplain, and preached a funeral sermon on the first duke of Devonshire, of which it was said, that he had "built a bridge to heaven for men of wit and parts, but had excluded the duller part of mankind from any chance of passing it." This singular charge was grounded on the following passage:—speaking of a late repentance, he says, "This rarely happens but in men of distinguished sense and judgment. Ordinary abilities may be altogether sunk by a long vicious course of life: the duller flame is easily extinguished. The meaner sinful wretches are commonly given up to a reprobate mind, and die as stupidly as they lived; while the nobler and brighter parts have an advantage of understanding the worth of their souls before they resign them. If they are allowed the benefit of sickness, they commonly awake out of their dream of sin, and reflect, and look upward. They acknowledge an infinite Being; they feel their own immortal part; they recollect and relish the holy scriptures; they call for the elders of the church; they think what to answer at a judgment-seat. Not that God is a respecter of persons, but the difference is in men; and the more intelligent nature is, the more susceptible of the Divine grace." Such a passage as this is well calculated to do infinite injury to those whom it may have been originally intended to compliment and soothe.

The new duke of Devonshire now procured for Kennett the deanery of Peterborough. He declined to join in the London clergy's address to the queen in 1710; and surprised and mortified his old tory friends by the part which he took against Sacheverell. Among other offensive expedients adopted by the high-churchmen to render him odious, he was depicted as Judas Iscariot, in an altar-piece, representing the last supper, at Whitechapel church, to which vast crowds were consequently attracted, until the bishop of London properly directed that the painting should be removed.

In 1713, he made a large collection of books and maps, for the purpose of preparing a 'History of the Propagation of Christianity in English America;' and, about the same time, founded an antiquarian and historical library at Peterborough. In 1715, he published a discourse 'On the Witchcraft of the Rebellion;' and, although his conduct and doctrines were in some respects offensive to the new government, he was promoted, in 1718, to the bishopric of Peterborough, which he held during the remainder of his life. He died on the 19th of December, 1728. The marquess of Lansdowne purchased the whole of his valuable manuscripts, which were, eventually, deposited in the British Museum.

Samuel Clarke.

BORN A. D. 1675.—DIED A. D. 1729.

THIS learned divine of the episcopal church of England, was born at Norwich, October 11th, 1675. His father, Edward Clarke, was an alderman at Norwich, and represented that city in several successive parliaments. The mother of Dr Clarke was the daughter of Mr Samuel Parmenter, merchant in the same city. The subject of this memoir received his early education at the grammar-school of Norwich, a seminary which has sent forth some of our ablest scholars. He is said to have given early promise of his subsequent intellectual greatness; and, in particular, to have been distinguished by his youthful proficiency in the study of the classics. At the age of sixteen he was sent to the university of Cambridge, and became a member of Caius college. Here he was placed under the tuition of Mr, afterwards Sir, John Ellis. At the age of twenty, he engaged in a great and somewhat hazardous undertaking; in which, however, his ingenious audacity was crowned with complete success. The physics of Des Cartes were then the orthodox philosophy of Cambridge; although they had been powerfully assailed by Barrow in one of his college-exercises, and had received a still ruder shock by the publication of the 'Principia' of Newton, in 1687. The university was slow to adopt the demonstrated discoveries of the greatest of her sons; and, some years after, we find Whiston complaining that when Gregory had already introduced the Newtonian physics at Oxford, "we at Cambridge, poor wretches, were ignominiously studying the fictitious hypotheses of the Cartesians." The Cambridge textbook in natural philosophy was at that time the physics of Rohault, "a work," says Professor Playfair, "entirely Cartesian." "A new and more elegant translation of the same book," continues the Professor, "was published by Dr (Mr) Samuel Clarke, with the addition of notes, in which that profound and ingenious writer explained the views of Newton on the principal subjects of discussion, so that the notes contained virtually a refutation of the text: they did so, however, only virtually, all appearance of argument and controversy being carefully avoided. Whether this escaped the notice of the learned Doctors or not is uncertain; but the new translation, from its better Latinity, and the name of the editor,¹ was readily admitted to all the academical honours which the old one had enjoyed. Thus the stratagem of Dr Clarke completely succeeded; the tutor might prelect from the text, but the pupil would sometimes look into the notes; and error is never so sure of being exposed, as when the truth is placed close to it, side by side, without any thing to alarm prejudice, or awaken from its lethargy the dread of innovation." Having fixed upon divinity as his profession, Mr Clarke applied very closely to the study of the scriptures

¹ The learned Professor here commits an error. "The name of the editor" could have been no recommendation to the book when first published; for Clarke was then a young and undistinguished man. This error probably arose out of Mr Playfair's mistake respecting the date of this publication. It was not 1718, as he states, but 1697. See Hoadly's *Life of Clarke*. Brewster's *Life of Sir Isaac Newton*.

in the original tongues, and of the early Christian fathers. Soon after his ordination, he was appointed domestic chaplain to Dr John Moore, bishop of Norwich. This situation he retained twelve years; during which period, and, indeed up to the death of Dr Moore, the warmest friendship subsisted between the bishop and his clerical subaltern. At his death, Dr Moore left all the affairs of his family to be arranged and settled by Mr Clarke,—a striking mark of respect and affection.

In 1699 appeared the first theological works of Mr Clarke; one of them entitled 'Three Practical Essays on Baptism, Confirmation, and Repentance;' the other, which was anonymous, 'Some Reflections on a Book called Amyntor.' These publications gave little promise of Clarke's subsequent performances. They are destitute of originality and acuteness; nor is there any thing in the style to compensate for mediocrity of thought and illustration. In 1701, he published his paraphrase upon the Gospel of Matthew; which was speedily followed by paraphrases upon those of the other evangelists. Of this work, his biographer Hoadly speaks in terms of high commendation; and it may, without exaggeration, be described as a well-reasoned and luminous exposition of the gospels. It has little, however, that is original, and little that might not have been produced by an understanding greatly inferior to Clarke's. It is certainly by no means free from the besetting sins of all paraphrases, prolixity and repetition. About this time he received from his patron, Bishop Moore, the rectory of Drayton, together with the parish in the city of Norwich; but the aggregate value of both these preferments was small. In 1704, Mr Clarke was appointed to the lectureship then recently instituted by Mr Boyle. Accordingly he delivered a series of lectures on the Being and Attributes of God, which were afterwards published in the form of a continuous dissertation, bearing the following title: 'A Demonstration of the Being and Attributes of God; more particularly in answer to Mr Hobbes, Spinoza, and their followers.' Of this celebrated demonstration very different opinions have been entertained. By some it has been extolled as a miracle of metaphysical acumen; by others it has been condemned as a mere mass of verbal subtleties. Bishop Hoadly declares that "all is one regular building, erected upon an unmoveable foundation, and rising up from one stage to another, with equal strength and dignity." "These," says Dr Reid, "are the speculations of men of superior genius; but whether they be as solid as they are sublime, or whether they be the wanderings of imagination in a region beyond the limits of human understanding, I am unable to determine." Mr Dugald Stewart, after acknowledging that "the argument, *a priori*, has been enforced with singular ingenuity by Dr Clarke," confesses that it "does not carry complete conviction to his mind." By Dr Thomas Brown, on the contrary, the subtle speculations of Clarke are treated with the utmost contempt. "The abstract arguments," says he, "which have been adduced to show, that it is impossible for matter to have existed from eternity, by reasonings on what has been termed necessary existence, and the incompatibility of this necessary existence with the qualities of matter, I conceive to be relics of the mere verbal logic of the schools, as little capable of producing conviction, as any of the wildest and most absurd of the technical scholastic reasonings on the properties, or supposed properties, of entity and non-entity." On a subject so profound,

and where so many "doctors disagree," it would be safest for us, perhaps, to say,

"Non nostrum inter vos tantas componere lites."

We may observe, however, that there is much less originality in this work of Dr Clarke than has generally been supposed. To say nothing of Cudworth and of Henry More, the great non-conformist divine, John Howe, has given in the first part of his 'Living Temple,' the radical principles of nearly all that Clarke has advanced on this subject. He has nothing, indeed, of Dr Clarke's perplexed and self-contradicting argument against the doctrine of moral necessity; the absence of which is, in our opinion, any thing rather than a defect to be lamented. But nearly all the propositions relating to the eternity, the self-existence, the infinity, the independence, &c. of God, are to be found, though in a less expanded form, in the treatise to which we have referred. Our own opinion, as to the value of the *a priori* argument, leans, we acknowledge, much more to that of Dr Brown, than to those of the encomiasts of Dr Clarke. That something must have existed for ever is, indeed, abundantly clear; nor is it less evident that whatever existed prior to all other beings must be perfectly independent. But, because we perceive that the existence of such a being is necessary in order to account for the existence of other beings, to represent this necessity as the "ground" or "reason" of the being of the Great Original is, in our opinion, altogether unintelligible and absurd. In what sense are the words "ground" and "reason" to be understood, if they are not synonymous with *cause*? And if they are, what greater absurdity can be conceived than the assigning of an abstract necessity as the cause of what is acknowledged to be uncaused? That these words *are* used in some such signification is evident; for our author proposes to deduce the omnipresence of God from the certainty that this necessity cannot be limited to any particular portion of space. We cannot enter further, however, upon a subject which has furnished matter for volumes. For an account of the correspondence between Clarke and Butler, on certain parts of the 'Demonstration,' see the article BUTLER.—The following year Dr Clarke was re-appointed to the same office, and delivered a course of lectures on the 'Evidences of Natural and Revealed Religion.' These, like the former, were re-cast, and published as a continuous treatise. If the first course of Dr Clarke's Boyle Lectures has been over-rated, the second has not, in our judgment, received in general the commendation which it merits. It is a master-piece of clear and cogent reasoning which could have been produced by none but a logician of the highest order, who had surveyed the whole subject in all its bearings. It is not, perhaps, so level to humbler capacities as Leslie's 'Short and Easy Method with Deists.' It has not the point and vivacity of style which distinguish the 'Evidences' of Dr Paley. But we know of no work upon the subject which we should so unhesitatingly recommend to a serious and thoughtful inquirer, whose mind had been oppressed by speculative difficulties of religion. The theory of virtue, which he develops in this treatise, is confessedly defective; for it embraces only the *intellectual* principles of morals, without giving any account of the moral *emotions*.² But so far as it

² For a full and clear discussion of this subject, see Mackintosh's Dissertation on the

goes it is invulnerable; and the objections which have been raised against it have originated either in a perverse misunderstanding of figurative terms, as "fitness" and the like, or in an utter ignorance of the whole subject.

In 1706, Mr Clarke, through the interest of his patron, obtained the rectory of St Bennett's, Paul's Wharf, London. About the same time arose a controversy in which Dr Clarke was one of the chief combatants, and in which he is generally conceived to have gained the victory. In 1706, appeared an 'Epistolary Discourse' from the pen of Henry Dodwell, a nonjuring layman of immense erudition, but signally deficient in judgment. The object of this Epistolary Discourse was to prove "that the soul" (we quote from Dodwell's title-page) "is a principle naturally mortal, but immortalized actually by the pleasure of God, to punishment, or to reward, by its union with the Divine Baptismal Spirit; wherein is proved that none have the power of giving the Divine Immortalizing Spirit, since the Apostles, but only the BISHOPS." To this Dr Clarke replied with great ability. His arguments in favour of the immateriality and consequent immortality of the soul, called out, however, a far more formidable antagonist than Dodwell, in the person of Anthony Collins, an English gentleman of singular intellectual acuteness, but, unhappily, of infidel principles. The controversy between Clarke and Collins was continued through several short treatises. On the whole, though Clarke in some instances laid himself open to the keen and searching dialectics of his gifted antagonist, the victory certainly remained with the divine; and his pamphlets in this controversy will ever rank among the ablest defences of the immateriality of the human soul. In the same year Mr Clarke gave to the world a Latin translation of Sir Isaac Newton's Optics; with which the great philosopher was so much satisfied, that he presented Clarke with the sum of one hundred pounds for each of his five children. About this time Mr Clarke was made one of Queen Anne's chaplains in ordinary, and, soon after, presented with the rectory of St James's. Soon after the receipt of this last preferment he went to Cambridge, to take the degree of Doctor in Divinity. On this occasion he is said to have enacted wonders in delivering and maintaining an elaborate thesis on the following proposition: 'Nullum Fidei Christianæ Dogma, in S. Scripturis traditum est rectæ Rationum dissentaneum.' 'No Article of the Christian Faith, propounded in the Holy Scriptures, is repugnant to right Reason.' The disputation which he held, on this occasion, with Dr James the public examiner and regius professor of divinity, is said to have afforded a wonderful display of his logical acuteness, his readiness of thought, and command of classical and nervous diction.

In 1712, Dr Clarke published an elegant and useful edition of Cesar's Commentaries, which was very favourably noticed in the Spectator. "It is no wonder," says Addison, "that an edition should be very correct, which has passed through the hands of one of the most accurate, learned, and judicious writers this age has produced." (Spect. No. 367.) In the same year commenced a long, and, in some respects, unhappy controversy between Dr Clarke on the one hand, and a multitude of opponents on the other, on the subject of the Trinity. The sentiments

History of Ethical Science, in the new edition of the Encyclopædia Britannica, more especially the section devoted to Dr Clarke.

of Clarke upon this point were undoubtedly Arian; but it was an Arianism which approached as closely as possible to the doctrine of the Trinity. He regarded the Son and the Holy Spirit as emanations from the Father, endowed by him with every attribute of Deity, self-existence alone excepted. His collection and arrangement of scripture-texts upon the subject are so admirable as to be recommended by Bishop Horsley himself, and that too in his work against Priestly. His reasonings and illustrations are replete with ingenuity, and unquestionably exhibit the full strength of his system. His principal antagonist was Dr Waterland, a clear-headed and close reasoning divine, who, in our judgment, completely overthrew the scheme of Clarke, and placed the catholic doctrine of the Trinity upon an indestructible foundation. Many other writers, however, engaged in the controversy, among whom, Mr Nelson, the biographer of Bishop Bull, merits honourable mention as a powerful defender of the faith. In 1714, the lower house of convocation preferred to the bench of bishops a complaint of the heretical and pernicious principles contained in Dr Clarke's work on the Trinity. After some delay, Dr Clarke was induced to sign a declaration that he believed the doctrine of the Trinity as it was commonly held;—a great and lamentable inconsistency, beyond a doubt, which he afterwards endeavoured to explain away. In connection with this part of the life of Dr Clarke, may be mentioned a striking anecdote preserved in the first volume of the 'Reminiscences of Charles Butler.' By the desire of Queen Caroline a conference was held in her presence, between Dr Clarke and Dr Hawarden, an eminent Roman catholic theologian, for the purpose of discussing the doctrine of the Trinity. Dr Clarke, with great clearness and caution, explained his own system. Dr Hawarden, in reply, said that he should confine himself to a single question; in which if there were any ambiguity, he wished it to be cleared away *in limine*; but to which he desired a categorical answer, yes or no. To this, Dr Clarke consented. "I ask, then," said Dr Hawarden, "can God the Father annihilate the Son and the Holy Ghost?" Dr Clarke, after an interval apparently employed in deep meditation, replied that he had never considered the question. Here the interview terminated.

In the years 1715 and 1716, Dr Clarke was engaged in a controversy with Leibnitz, in which the principal points of discussion were the question of liberty and necessity, and the manner in which the Deity sustains and actuates the universe. Our limits prevent us from entering into a review of this interesting correspondence, in which both disputants displayed both the strength and the weaknesses by which each was respectively distinguished. The victory, in our opinion, was gained by Leibnitz, to whom, in all the higher qualities of a metaphysical genius, Dr Clarke was unquestionably and greatly inferior. In 1718, a new controversy was raised by certain alterations introduced by Dr Clarke into the doxologies which were sung in his church. The bishop of London, on this occasion, published a pastoral letter to his clergy, in which he warned them against these (undoubtedly Arian) innovations. About this time, Dr Clarke was presented by Lord Lechmere to the master-ship of the Wigston hospital, in Leicester. On the death of Sir Isaac Newton, the situation of master of the mint was offered to Dr Clarke, but he declined it. In the year 1729 he published a new edition of the first twelve books of the Iliad, with a new Latin version.

and an accompanying body of notes. The remaining books were published by his son, who informs us that his father's annotations extended through the 13th, 14th, and 15th. Of this work it is sufficient praise that Dr Bentley declared it to be "*supra omnem invidiam*." A pleurisy, by which he was attacked in the month of May 1729, brought this great man to his grave in a few days. His exposition of the Church Catechism, and his sermons in ten volumes, were published after his death. The characteristic excellence of Dr Clarke as a writer, consists in the vigour and clearness of his understanding. As a metaphysician, he has, we think, been greatly overrated. His abstruser speculations remind us rather of the intricate and unmeaning subtilties of the schoolmen, than of the depth and comprehensiveness of Bacon, Leibnitz, Locke, or Edwards. But when a sound and manly sense is all that is required to elucidate a question, there Dr Clarke appears almost without a rival. He appears, as a writer, entirely destitute of imagination and sensibility. His theological system was, in one point, as we have already seen, very erroneous. In other respects he appears, though an Arminian, to have held the leading principles of the gospel. His sermons are clear and well-arranged: but, on the whole, much inferior to the best of his other works. In life and warmth of evangelical sentiment they are especially defective.*

Francis Atterbury.

BORN A. D. 1662.—DIED A. D. 1731.

ATTERBURY, bishop of Rochester, was born in 1662, at Milton-Keynes, near Newport-Pagnel, in Buckinghamshire, where his father, Dr Lewis Atterbury, was rector. He had his early education at Westminster school, whence he was elected off to Christ-church college, Oxford. He soon distinguished himself by his classical attainments and taste for polite literature. He took the degree of M. A. in 1687, and, in the same year, made his public appearance as a controversialist in favour of the Reformation by answering Obadiah Walker's '*Considerations on the Spirit of Martin Luther*,' &c. In this piece Atterbury vindicated the German reformer in a very able and lively manner.

During his stay at the university, he had a considerable share in the famous controversy between Bentley and Boyle, afterwards earl of Orrery, concerning the genuineness of Phalaris's Epistles; it appears that more than half of the book published under the name of Boyle was written by Atterbury. He was not quite satisfied, however, with his situation at the university, and thought himself qualified for more active and important scenes. In a letter to his father, dated Oxford, Oct. 24, 1690, he says: "My pupil I never had a thought of parting with till I left Oxford. I wish I could part with him to-morrow on that score, for I am perfectly wearied with this nauseous circle of small affairs that can now neither divert nor instruct me. I was made, I am

* See Whiston's *Life of Dr Clarke*. Hoadly's *Preface to the folio edition of Clarke*. *Biographia Britannica*, &c.

sure, for another scene, and another sort of conversation; though it has been my hard luck to be pinned down to this. I have thought and thought again, Sir, and for some years, nor have I ever been able to think otherwise, than that I am losing time every minute I stay here. The only benefit I ever propose to myself by the place, is studying; and that I am not able to compass. Mr Boyle takes up half my time, and I grudge it him not, for he is a fine gentleman, and while I am with him, I will do what I can to make him a man; college and university-business take up a great deal more, and I am forced to be useful to the dean in a thousand particulars; so that I have very little time."

In 1690, he married Miss Osborne, a lady of great beauty and some fortune. In 1690 and 1691, he appears to have held the office of censor, or president, in the classical exercises. At the same time he held the catechetical lecture founded by Dr Busby. About this period he took orders, but being disappointed in his desire of succeeding to his father's rectory, he came, in 1693, to the metropolis, where he was immediately elected lecturer of St Bride's church, and preacher at Bride-well chapel, and soon after he was appointed chaplain to King William and Queen Mary. His sermons were from the first distinguished for their boldness of sentiment as well as for their elegance of language. One of them, 'On the Power of Charity to Cover Sin,' drew down the animadversions of Hoadly, afterwards bishop of Winchester, and another on the character of 'The Scorners,' met with a more acrimonious censurer. Controversy, however, was no very formidable thing in the estimation of our divine, for we find him in 1700 encountering Dr Wake, afterwards archbishop of Canterbury, and others, in a dispute concerning the rights and privileges of convocations, which was carried on for four years with no small degree of acrimony and bitterness on both sides. Atterbury took the high-church side of the question, and displayed so much zeal for the interests of his order that the lower house of convocation returned him their thanks, and the university of Oxford complimented him with the degree of D. D. His first piece upon this subject was intitled: "The Rights, Powers, and Privileges, of an English Convocation, stated and vindicated, in answer to a late book of Dr Wake's, intitled, 'The Authority of Christian Princes,' &c." This piece appeared at first without the author's name; but the year following, Atterbury published a second edition, with his name prefixed to it, and very considerable additions. In this piece he treated Dr Wake's book as "a shallow empty performance, written without any knowledge of our constitution, or any skill in the particular subject of debate; upon such principles as are destructive of all our civil as well as ecclesiastical liberties; and with such aspersions on the clergy, both dead and living, as were no less injurious to the body than his doctrine." "The very best construction (he tells us) that has been put upon Dr Wake's attempt by candid readers, is, that it was an endeavour to advance the prerogative of the prince in church-matters as high, and to depress the interest of the subject-spiritual as low, as ever he could, with any colour of truth." Bishop Burnet wrote against this performance of Atterbury's. He says, "that he (Atterbury) had so entirely laid aside the spirit of Christ, and the characters of a Christian, that, without large allowances of charity, one can hardly think that he did once reflect on the obligations he lay under to follow the humility, the

meekness, and the gentleness of Christ. So far from that, he seems to have forgot the common decencies of a man, or of a scholar." His lordship adds, that "a book written with that roughness and acrimony of spirit, if well received, would be a much stronger argument against the expediency of a convocation than any he brings or can bring for it." Dr Wake, in the preface to his 'State of the Church and Clergy of England, in their Councils, Synods, Convocations, &c.' says, that, "upon his first perusal of Dr Atterbury's book, he saw such a spirit of wrath and uncharitableness, accompanied with such an assurance of the author's abilities for such an undertaking, as he had hardly ever met with in the like degree before." He afterwards says, "in my examination of the whole book, I find in it enough to commend the wit, though not the spirit of him who wrote it. To pay what is due even to an adversary, it must be allowed, that Dr Atterbury has done all that a man of forward parts and a hearty zeal could do, to defend the cause which he has espoused. He has chosen the most plausible topics of argumentation; and he has given them all the advantage, that either a sprightly wit, or a good assurance, could afford them. But he wanted one thing; he had not Truth on his side: and Error, though it may be palliated, and by an artificial manager—such as Dr Atterbury without controversy is—be disguised so as to deceive sometimes even a wary reader, yet it will not bear strict examination. And accordingly I have shown him, notwithstanding all his other endowments, to have deluded the world with a mere romance; and, from the one end of his discourse to the other, to have delivered a history, not of what was really done, but of what it was his interest to make it believed had been done."

On the 29th of January, 1700, Atterbury was installed archdeacon of Totness, having been promoted to that dignity by Sir Jonathan Trelawney, then bishop of Exeter. The principles of this prelate, both respecting church and state, were those of Dr Atterbury, who frequently corresponded with him concerning the transactions of the convocation. In one of Atterbury's letters to the bishop, is the following passage: "Things go not well here; the spirit of moderation prevails to an immoderate degree, and the church is dropped by consent of both parties. Carstaires, and the agent for the Irish Presbyterians, are more familiarly seen, and more easily received, at the levees of some great ministers (who are called our friends) than honest men." In another letter, dated March 11th, 1700-1, Atterbury says: "Dr Jane has taken the chair in the committee for inspecting books written against the truth of the Christian religion. We sat to-day; and several books were brought in to be censured, and an extract from one Toland's 'Christianity not mysterious' laid before us. Dr Jane is very hearty in it, and moved, that we might sit *de die in diem* till we had finished our business. I bring in to-morrow a book of one Craig, a Scotchman, chaplain to the bishop of Sarum, (Dr Burnet,) to prove by mathematical calculation, that, according to the pretension of the probability of historical evidence, in such a space of time the Christian religion will not be credible. It is dedicated to the bishop. We have made a previous order, that nothing done in this committee shall be divulged till all is finished; and therefore I must humbly beg your lordship to keep these particulars secret." The same year he was engaged, with some

other learned divines, in revising an intended edition of the Greek Testament, with Greek scholia, collected chiefly from the fathers by Mr Archdeacon Gregory. As archdeacon of Totness, Dr Atterbury addressed several visitation-charges to the clergy of that archdeaconry. In one of these, delivered in 1703, is the following passage: "The men who take pleasure in traducing their brethren have endeavoured to expose those of them who appeared steady in this cause, under the invidious name of high-churchmen. What they mean by that word I cannot tell. But if an high-churchman be one who is for keeping up the present ecclesiastical constitution in all its parts, without making any illegal abatements in favour of such as either openly oppose or secretly undermine it,—one who, though he lives peaceably with all men of different persuasions, and endeavours to win them over by methods of lenity and kindness, yet is not charitable and moderate enough to depart from the establishment, (even while it stands fixed by a law,) in order to meet them half-way in their opinions and practices,—one who thinks the canons and rubric of the church, and the acts of parliament made in favour of it, ought strictly to be observed and kept up to, till they shall, upon a prospect of a thorough compliance from those without, (if such a case may be supposed,) be released, in any respect, by a competent authority; I say, if this be the character of an high-churchman, (how odious a sound soever that name may carry,) I see no reason why any man should be displeased with the title, because such an high-churchman is certainly a good Christian, and a good Englishman."

The accession of Queen Anne was a favourable event for men of Atterbury's principles. She immediately appointed the doctor one of her chaplains in ordinary, and in 1704 he was advanced to the deanery of Carlisle. In 1707, the bishop of Exeter appointed him one of his canon-residentiaries. Two years afterwards we find him engaged in a fresh dispute with Hoadley respecting the doctrine of passive obedience occasioned by his '*Concio ad Clerum Londinensem*;' and in 1710 he busied himself, in conjunction with Drs Smalridge and Freind, in aiding Dr Sacheverell on his trial. The same year he was chosen prolocutor of the lower house of convocation; and in May, 1711, he was appointed one of the committee of inquiry into Whiston's doctrines. In June following he aided in drawing up the '*Representation of the present state of Religion*,' which was thought too violent to be presented to the queen, but was privately circulated. The following are extracts from this document:—"We cannot, without unspeakable grief, reflect on that deluge of impiety and licentiousness which hath broke in upon us, and overspread the face of this church and kingdom, eminent in former times for purity of faith and sobriety of manners. The source of these great evils, as far back as we have traced it, seems to have been that long unnatural rebellion which loosened all the bands of discipline and order, and overturned the goodly frame of our ecclesiastical and civil constitution. The hypocrisy, enthusiasm, and variety of wild and monstrous errors, which abounded during these confusions, begat in the minds of men (too easily carried into extremes) a disregard for the very appearances of religion, and ended in a spirit of downright libertinism and prophaneness, which hath ever since too much prevailed among us. It was, indeed, checked and kept under for

a time by the legal restraints laid on the press, and by the just dread of popery which hung over our heads; but as soon as these fears were removed, and those restraints were taken off, it broke out with the greatest freedom and violence.

“ The dispute with our enemies of the church of Rome, managed with so much honour and advantage to the church of England, was no sooner happily ended, but other adversaries arose who openly attacked the fundamental articles of the catholic faith, and scattered the poison of Arian and Socinian heresies through all the parts of this kingdom. The doctrine of a trinity of persons in the unity of the Godhead was then denied and scoffed at; the satisfaction made for the sins of mankind by the precious blood of Christ was renounced and exploded; the ancient creeds of the church were represented as unwarrantable impositions, and treated with terms of the utmost contumely and reproach. And the divulgers of these wicked errors and blasphemies proceeded with as little disguise and caution as if some new law had been made in their favour, notwithstanding that care had been taken by those who passed the act of indulgence, expressly to exclude them from the benefit of it.

“ Nor ought we, among the several instances of infidelity, and of the approaches made towards it, to omit the mention of those damnable errors which have been embraced and propagated by the sect of Quakers; who, in several of their treatises, in their catechisms and primers, have taught the rudiments of the Christian faith in such a manner as to make it seem to be little more than a complicated system of deism and enthusiasm.

“ Among the chief causes of this falling away and apostasy, the ‘Representation’ points out an unrestricted press. The general liberty of the press happened not long after the time when, by reason of confusions and disorders that usually attend great changes of state, the reins of government were unavoidably slackened, and parties of men were suffered to express their mutual resentments, and manage their debates against each other, with a freedom not often permitted or practised in more quiet and settled times.

“ We cannot but observe to your majesty, that they who derided churches, and creeds, and mysteries, were the same who insulted the memory and justified the murder of the royal martyr,—applauded the rebellion raised against him, and have taken a great deal of wicked pains in collecting and publishing the works of those writers who were the most declared and irreconcilable enemies to monarchy.” Hope is afterwards expressed of the great advantages which might be derived from the exercise of the powers of convocation. “ Nor are we without hope, that these our synodical assemblies, regularly and constantly held, may be one useful means of checking the attempts of profane men, and preventing the growth of pernicious errors; especially if, by the authority or intervention of such synods, some way might be found to restore the discipline of the church, now too much relaxed and decayed, to its pristine life and vigour; and to strengthen the ordinary jurisdiction of ecclesiastical courts, now too much restrained and enfeebled.”

In 1712, Dr Atterbury was made dean of Christ-church, Oxford; and in June, 1713, on the recommendation of the lord-chancellor

Harcourt, he was advanced to the bishopric of Rochester, with the deanery of Westminster *in commendam*. It has been said that he had in view the primacy, and that his credit with the queen and ministry was so considerable, and his schemes so well laid, as probably to have carried it upon a vacancy, had not the queen's death, in August, 1714, prevented him. But Warton says, "It was with difficulty Queen Anne was persuaded to make Atterbury a bishop; which she did at last, on the repeated importunities of Lord Harcourt, who pressed the queen to do it because she had before disappointed him in not placing Sacheverell on the bench. After her decease, Atterbury vehemently urged his friends to proclaim the pretender; and on their refusal, upbraided them for their timidity with many oaths; for he was accustomed to swear on any strong provocation."

In the beginning of the succeeding reign his tide of prosperity began to turn. George I. soon manifested a personal dislike to him, and rejected in a very scornful manner the advances which the bishop seemed at first inclined to make, which the bishop resented by every token of disaffection to the government. During the rebellion in Scotland, when the archbishop of Canterbury drew up a declaration, in name of the bishops, of their abhorrence of that attempt, the bishop of Rochester, and Bishop Smalridge at his instigation, were the only members of the episcopal bench who refused to sign it; and the name of Atterbury in fact occurs in all the strongest protests against the measures of that reign. In 1716 we find him advising Dean Swift on the management of a refractory chapter.

On the 26th of April, 1722, he sustained a severe trial in the loss of his wife, by whom he had four children. On the 24th of August, in the same year, he was apprehended on suspicion of being concerned in a plot in favour of the exiled Stuarts, and committed prisoner to the Tower. In the ensuing March, a bill was brought into the house of commons for inflicting certain pains and penalties on him; but he declined making any appearance in defence against it until it should be sent up to the other house. On the 9th, this bill passed the house of commons; and on the 10th it was sent up to the lords for their concurrence. The bill was read a first time on the 6th of May; and on the 11th of that month the bishop was allowed to plead his own cause, having been escorted from the Tower for that purpose. His defence was able and eloquent, and he displayed much firmness throughout the whole proceedings. Speaking of the pains and penalties which were to be inflicted against him by the bill, he says, "The person thus sentenced below to be deprived of all his preferments,—to suffer perpetual exile,—to be rendered incapable of any office or employment, or even of any pardon from the crown,—and with whom no man must hereafter converse, or correspond by letter, message, or otherwise, without being guilty of felony,—is a bishop of this church, and a lord of parliament; the very first instance of a member of this house so treated, so prejudged, so condemned, originally in another; and may it be the last! Though such precedents, once set, seldom stand single; but are apt, even without a blessing, to be fruitful and multiply in after times; a reflection that deserves seriously to be considered by those who, observing that this case has never before in all its circumstances happened, may too easily conclude that it will never happen again!" The

bishop afterwards enters into a particular examination of the nature and circumstances of the evidence against him, and then says: "Our law has taken care that there should be a more clear and full proof of treason than of any other crime whatsoever. And reasonable it is, that a crime, attended with the highest penalties, should be made out by the clearest and fullest evidence. And yet here is a charge of high treason brought against me, not only without evidence, but without any evidence at all, that is, any such evidence as the law of the land knows and allows. And what is not evidence at law, (pardon me for what I am going to say,) can never be made such, in order to punish what is past, but by a violation of the law. For the law, which prescribes the nature of the proof required, is as much the law of the land as that which declares the crime; and both must join to convict a man of guilt. And it seems equally unjust to declare any sort of proof legal which was not so before a prosecution commenced for any act done, as it would be to declare the act itself *ex post facto* to be criminal. Shall I, my lords, be deprived of all that is valuable to an Englishman (for, in the circumstances to which I am to be reduced, life itself is scarcely valuable,) by such evidence as this? such evidence as would not be admitted, in any other cause, in any other court; nor allowed, I verily believe, to condemn a Jew in the inquisition of Spain or Portugal! Shall it be received against me, a bishop of this church, and a member of this house, in a charge of high treason brought in the high court of parliament? God forbid! My ruin is not of that moment to any man, or any number of men, as to make it worth their while to violate (or even seem to violate) the constitution in any degree to procure it. In preserving and guarding that against all attempts, the safety and the happiness of every Englishman lies. But when once, by such extraordinary steps as these, we depart from the fixed rules and forms of justice, and try untrodden paths, no man knows whither they will lead him, or where he shall be able to stop, when pressed by the crowd that follow him. Though I am worthy of no regard, though whatever is done to me may be looked upon as just, yet your lordships will have some regard to your own lasting interests and those of the state, and not introduce into criminal cases a sort of evidence with which our constitution is not acquainted; and which, under the appearance of supporting it at first, may be afterwards made use of (I speak my honest fears) gradually to undermine and destroy it. For God's sake, my lords, lay aside these extraordinary proceedings! Set not these new and dangerous precedents! And I, for my part, will voluntarily and cheerfully go into perpetual exile, and please myself with the thought that I have in some measure preserved the constitution by quitting my country: and I will live, wherever I am, praying for its prosperity, and die with the words of Father Paul in my mouth, which he used of the republic of Venice, '*Esto perpetua!*' The way to perpetuate it is, not to depart from it. Let me depart; but let that continue fixed on the immoveable foundations of law and justice, and stand for ever." After a long and warm debate, the bill was passed, on the 16th, by a majority of eighty-three to forty-three; and he was accordingly condemned to the deprivation of all his offices and benefices, and to suffer perpetual exile. How far the bishop was really guilty of treasonable correspondence, has been keenly disputed. It seems, indeed, scarcely probable that a person of his station should

have been weak enough seriously to involve himself in such hopeless negotiations; but, if he was really stimulated to such a measure by his wounded feelings, and perhaps by early prejudices of education, it must also be allowed that the proceedings against him were conducted in a very rancorous spirit.

On the 18th of June, 1723, Bishop Atterbury, accompanied by his favourite daughter, Mrs Morice, embarked on board the Aldborough man-of-war, and landed the Friday following at Calais. On going ashore he was informed that Lord Bolingbroke—who, after the rising of parliament, had received the king's pardon—was arrived at the same place on his return to England, whereupon he is reported to have observed with an air of pleasantry, "Then I am exchanged." From Calais he went to Brussels, and afterwards to Paris, where he was certainly actively engaged in secret negotiations with the Highlands of Scotland, on behalf of the pretender. The letters which passed on this subject were published at Edinburgh in 1768, and their authenticity has never been called in question. In 1729 he lost his favourite daughter,¹ an event which deeply afflicted him, and which is supposed to have hastened his own dissolution, which took place on the 13th of February, 1732. His body was brought over to England, and interred in Westminster abbey.

Not long before his death, he published a vindication of himself, Bishop Smalridge, and Dr Aldrich, from a charge which had been brought against them by Mr Oldmixon, of having altered and interpolated the MS. of Lord Clarendon's 'History of the Rebellion,' previous to its publication. His sermons are extant in four vols. 8vo., the first two having been published by himself. Four 'Visitation charges,' accompanying his 'Epistolary correspondence,' were published by Nicholls in five vols. 8vo. Atterbury's literary character has perhaps been raised above its due level by his intimacy with Pope and the other leading writers of the day; but it is generally acknowledged that his sermons are models in their way, and it may be said that he owed his preferment to the excellent appearance which he always made in the pulpit. "He has," says a writer in the Tatler, "so particular a regard to his congregation, that he commits to his memory what he has to say to them; and has so soft and graceful a behaviour, that it must attract your attention. His person, it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to propriety of speech—which might pass the criticism of Longinus—an action which would have been approved by Demosthenes. He never attempts your passions till he has convinced your reason. All the objections which you can form are laid open, and dispersed, before he uses the least vehemence in his sermon; but when he thinks he has your head, he very soon wins your heart, and never pretends to show the beauty of holiness, till he has convinced you of the truth of it." His letters are light and easy, and furnish better specimens of the epistolary style than those of some of his more

¹ This lady was married to William Morice, Esq. high-bailiff of Westminster; but in 1729, though in an infirm state of health, conceiving an ardent desire to see her father again, she set out when very ill, and performed with great difficulty and pain a journey and voyage from Westminster to Bourdeaux, and thence to Toulouse, where the bishop came to meet her. She died in a few hours after their meeting.

gifted correspondents. As a controversialist, he is keen and dexterous, but deals too much in mere satire and invective; his personal conduct was also frequently marked by the rancour of party. Smalridge styles him, "*vir in nullo literarum genere hospes, in plerisque artibus et studiis duo et feliciter exercitatus, in maxime perfectis literarum disciplinis perfectissimus.*" Dr Warton says, "Atterbury was, on the whole, rather a man of ability than a genius. He writes more with elegance and correctness, than with force of thinking or reasoning. His letters to Pope are too much crowded with very trite quotations from the classics. It is said, he either translated, or intended to translate, the '*Georgics of Virgil*,' and to write the '*Life of Cardinal Wolsey*,' whom he much resembled. Dr Warburton had a mean opinion of his critical abilities, and of his '*Discourse on the Iapis of Virgil*.' He was thought to be the author of the '*Life of Waller*,' prefixed to the first octavo edition of that poet's works. The turbulent and imperious temper of this haughty prelate were long felt and remembered in the college over which he presided." Pope has written an epitaph on Bishop Atterbury, in the form of a dialogue between himself and his daughter, who is supposed to be expiring in his arms. It is as follows:—

SHE.—"Yes, we have lived,—one pang, and then we part!
May heaven, dear father, now have all thy heart!
Yet, ah! how much we lov'd, remember still,
Till you are dust like me."—

HE.—"Dear shade, I will!
Then mix this dust with thine. O spotless ghost!
O more than fortune, friends, or country lost!
Is there on earth, one care, one wish beside?
Yes! Save my country, Heav'n! he said, and died."

Jeremy Collier.

BORN A. D. 1650.—DIED A. D. 1726.

JEREMY COLLIER was born in 1650. His father and grandfather were both clergymen in the church of England. He was educated at Cambridge, where he took the degree of B. A. in 1672, and that of M. A. in 1676. Having entered into priest's orders, he obtained the rectory of Compton in Suffolk, which he filled for six years. In 1685, he removed to London, where he held for some time the Gray's-inn lectureship. He soon after got engaged in a very sharp controversy with Dr Burnet, afterwards bishop of Salisbury.

In December, 1688, Dr Burnet published a smart pamphlet under the title, '*An Inquiry into the present State of Affairs, and in particular whether we owe Allegiance to the King in these circumstances, and whether we are bound to treat with him, and call him back again, or not?*' In this piece, the doctor gives his sentiments very freely as to the behaviour of King James, and the conduct that was to be observed towards him, as the reader will see from the following short quotation. "In all that I have said concerning his desertion, I limit my reflections to his first leaving of Whitehall; for the accident at Feversham, and

what followed after that, cannot be called a return to his people; and since the seals never appeared, and the king never spake of a parliament, nor altered his measures in any thing, but still prosecuted his first design by his second escape, his deserting is still to be dated from his first going from Whitehall; and he having given that just advantage against himself, which came after all that series of injustice and violence that had gone before it, no man can think that it was not very fitting to carry it as far as it would go, and not to treat him any more upon the foot of acknowledging him king." It was in answer to this treatise, and particularly to the argument insisted upon in this passage, that Mr Collier wrote the piece entitled, 'The Desertion discussed, in a Letter to a Country Gentleman,' London, 1688, 4to. He labours in this short pamphlet to show, that the king, before his withdrawing, had sufficient grounds to be apprehensive of danger; that his leaving any representative behind him was impracticable at that juncture; and that there were no grounds, from the laws of the realm, to pronounce the throne void from such a retreat. To this pamphlet of Collier's, an answer was written by Edmund Bohun, in which he gives Collier the following character. "The author of it is my acquaintance, and a person for whom I have a great esteem, both on the account of his profession, and of his personal worth, learning, and sobriety; so that I cannot believe he had any ill design, either in the writing, or the publishing of it; his zeal for the church of England's loyalty, and the difficulty, and the unusualness of the present case, having been the occasions, if not the causes, of his mistake; and therefore I will endeavour to show him, and the world, his error, with as much candour and sweetness, as he himself can wish; because I have the same design for the main that he had, viz. the honour of the church of England, and the safety of government, and especially our monarchy." Collier's performance gave such offence, that after the government was settled, he was seized and committed to Newgate, where he continued a close prisoner for some months; but was at length discharged, without being brought to a trial. He still, however, adhered closely to his original principles, in the defence and exposition of which he published a variety of pieces of greater warmth than cogency of argument. His zeal brought him into frequent collision with the government, which, upon the whole, treated him with considerable lenity, considering the extreme unguardedness with which he both wrote and spoke.

Collier, and two other clergymen, of the names of Cook and Snatt, attended Perkins and Friend on the scaffold, and administered absolution to them. This affair made a great noise at the time, and caused the whole three to be outlawed. Bishop Kennet notices it in these terms: "On April the 27th, the lord-chief-justice (Holt) of the king's-bench, did likewise represent to the grand jury, the shameful and pernicious practice of those three absolving priests. Whereupon the jury made a presentment to the court, that Collier, Cook, and Snatt, clerks, did take upon them to pronounce and give absolution to Sir William Perkins, and Sir John Friend, at the time of their execution at Tyburn, immediately before they had severally delivered a paper to the sheriff at Middlesex, wherein they had severally endeavoured to justify the treasons for which they were justly condemned and executed. And that they, the said Collier, Cook, and Snatt, had thereby countenanced the

same treasons, to the great encouragement of other persons to commit the like treasons, and to the scandal of the church of England established by law, and to the disturbance of the peace of this kingdom. Upon which the court ordered an indictment to be preferred against them; and on May the 8th, Mr Cook and Mr Snatt were committed to Newgate, for suspicion of high-treason and treasonable practices. But such was the lenity of the government, that no manner of punishment was inflicted on them; and Mr Collier, with great assurance, published several papers to justify his practice."

The next controversy in which our ecclesiastic engaged was, if possible, of a still more formidable character than any of the preceding: it was no less than an exposition of the immorality of the English stage, in the course of which he had to contend, almost single-handed with such men as Dryden, Congreve, Vanbrugh, and all the leading wits of the day. In 1698, he published a book entitled: 'A Short View of the Immorality and Profaneness of the English Stage, together with the Sense of Antiquity upon this Argument.' In this book, he begins with showing the immodesty and indecency of the stage, and the ill consequences that attend it; he proves next, that the Roman and Greek theatres were much more inoffensive than the English, and then produces the authorities of Ben Jonson, Beaumont and Fletcher, and the French poet Corneille, against the modern stage. He then proceeds to open the indictment by a charge of profaneness, which he supports by instances from several pieces of Mr Dryden, Mr Otway, Mr Congreve, and Vanbrugh. His second charge is the abuse of the clergy. His third relates to immorality encouraged by the stage. He then descends to some remarks upon *Amphitryon*, exposes what he calls the horrid profaneness of the comical history of *Don Quixotte*; criticises 'The Relapse, or Virtue in Danger;' and concludes with producing the opinions of the heathen philosophers, orators, and historians, the restraints imposed upon the stage by the laws in several countries, and the sentiments of the church. In answer to this, Mr Congreve published a little piece, entitled, 'Amendments of Mr Collier's false and imperfect citations from the old Batchelor, the Double Dealer,' &c. Mr Vanbrugh, afterwards Sir John Vanbrugh, likewise published a small piece in support of his own performances, under the title of 'A short Vindication of the Relapse, and the Provok'd Wife.' To these and other opponents, Collier briskly and promptly replied in several successive pieces; and, in the issue, drove his antagonists fairly from the field. A more pacific subject next engaged his fruitful pen, namely, a translation of Moreri's excellent dictionary. It is well-executed, and, in the additional original matter affords a very creditable specimen of the extent and accuracy of Collier's attainments. The two first volumes were printed in the year 1701, and the author gave notice in his preface, that such of the articles as were of a later date than the year 1688, were composed by another hand. The third volume was published under the title of 'A Supplement,' &c. in 1705, and was reprinted in 1727. The fourth and last volume, which in the title-page is called 'An Appendix,' as in reality it is to the other three, was printed in 1721. The whole is certainly a great treasure of historical, geographical, and poetical learning.

His next great work was entitled, 'An Ecclesiastical History of

Great Britain, chiefly of England, from the first planting of Christianity, to the end of the Reign of King Charles II. With a brief Account of the Affairs of Religion in Ireland. Collected from the best ancient Historians, Councils, and Records, fol. 1702, vol. i. which comes down to the Reign of Henry VII.' "The method in which this History is written," says the author of his life in the '*Biographia Britannica*,' "is very clear and exact; his authorities are constantly cited by the author, his remarks are short and pertinent, and, with respect to the dissertations that are occasionally inserted, they are such as tend to illustrate and explain those perplexed points of which they treat, and contribute thereby to the clearer understanding of the narration. The style is very uniform and grave, which is the more remarkable, because the author, in other writings, has shown as lively a fancy, and as much quickness of wit, as any writer of his own time; but he knew this would be improper here, and therefore it is with great judgment avoided. He speaks modestly and respectfully of most of the Historians who went before him, and if he is any where severe, he takes care that his reason shall go along with his censure. His own peculiar sentiments with respect to religion and government may be in some places discerned; but taking the whole together, it will be found as judicious and impartial a work, as the world, in doing justice to his talents, could have expected."

In 1713, Collier was consecrated a bishop by Dr Hickee, one of the non-juring clergy, who had himself received consecration from the hands of the deprived bishops of Norwich, Ely, and Peterborough. He died in 1762.

"Collier," say Dr Johnson, "was formed for a controvertist; with sufficient learning; with diction vehement and pointed, though often vulgar and incorrect; with unconquerable pertinacity; with wit in the highest degree keen and sarcastic; and with all those powers exalted and invigorated by just confidence in his cause. Thus qualified, and thus incited, he walked out to battle, and assailed at once most of the living writers, from Dryden to Duffey. His outset was violent: those passages which while they stood single had passed with little notice, when they were accumulated and exposed together, excited horror: the wise and the pious caught the alarm, and the nation wondered why it had so long suffered irreligion and licentiousness to be openly taught at the public charge. Nothing now remained for the poets but to resist or fly. Dryden's conscience, or his prudence, angry as he was, withheld him from the conflict; Congreve and Vanbrugh attempted answers. Congreve, a very young man, elated with success, and impatient of censure, assumed an air of confidence and security. His chief artifice of controversy is to retort upon his adversary his own words; he is very angry, and hoping to conquer Collier with his own weapons, allows himself in the use of every term of contumely and contempt: but he has the sword without the arm of Scanderbeg; he has his antagonist's coarseness, but not his strength. Collier replied; for contest was his delight; he was not to be frightened from his purpose, or his prey. The cause of Congreve was not tenable: whatever glosses he might use for the defence or palliation of single passages, the general tenour and tendency of his plays must always be condemned. It is acknowledged, with universal conviction, that the perusal of his

works will make no man better ; and that their ultimate effect is to represent pleasure in alliance with vice, and to relax those obligations by which life ought to be regulated. The stage found other advocates, and the dispute was protracted through ten years : but at last comedy grew more modest, and Collier lived to see the reward of his labour, in the reformation of the theatre. Of the powers by which this important victory was achieved, a quotation from 'Love for Love,' and the remark upon it, may afford a specimen. '*Sir Sampson*. "Sampson's a very good name ; for your Sampsons were strong dogs from the beginning." *Angelica*. "Have a care—If you remember, the strongest Sampson of your name pulled an old house over his head at last." Here you have the sacred history burlesqued, and Sampson once more brought into the house of Dagon, to make sport for the Philistines.'"

Edmund Calamy.

BORN A. D. 1671.—DIED A. D. 1732.

EDMUND CALAMY, the third of his family who attained to distinguished reputation as a divine, and as an asserter of religious liberty, was the grandson of Edmund Calamy, B. D., and son of Edmund Calamy ejected from Moreton, in Essex. He was born in Aldermanbury, April 5th, 1671. He received his grammar-learning in Merchant-tailors' school under the celebrated Mr Hartcliffe. Such was Mr Hartcliffe's esteem of his pupil, that he volunteered his services to procure him admission into one of the universities. But his own inclinations, as well as the wishes of his friends, led him into a different course. He was first sent to Mr Doolittle's academy at Islington, and subsequently to another dissenting academy kept by Mr Samuel Cradock at Wickham-Brook, Suffolk. In 1688 he went to the university of Utrecht. While resident there he was offered a professorship in the university of Edinburgh, by Mr Carstairs the principal. This he declined, but soon after returned to England. In May, 1691, he went to Oxford for the purpose of prosecuting his studies, and informing himself more fully respecting the points in dispute between the conformists and nonconformists. Here he enjoyed the friendship of Pocock, Barnard, and Dodwell.

We shall select a few sentences from an interesting part of his journal, in which he relates the steps by which he was led to sacrifice very fair prospects of a temporal nature, and unite himself with the dissenters. "I had it now," he writes, "particularly under consideration whether I should determine for conformity or nonconformity. I thought Oxford no unfit place to pursue this matter in. I was not likely to be there prejudiced in favour of the dissenters, who were commonly run down and ill spoken of. I was entertained from day to day with what tended to give any man the best opinion of the church by law established. I was a witness of her learning, wealth, grandeur, and splendour. I was treated by the gentlemen of the university with all imaginable civility. I heard their sermons, and frequently attended their public lectures and academical exercises. I was free in conversation as opportunities offered ; and was often argued with about consort-

ing with such a despicable, such an unsociable sort of people as the nonconformists were represented. But I took all occasions to express my hearty respect and value for real worth, wherever I could meet with it. I carefully studied my Bible, and particularly the New Testament, and found the plain worship of the dissenters, as far as I could judge, more agreeable to that, than the pompous way of the church of England. I read church-history, and could not help observing, with many others that have gone before me, that as the fondness for church power and pomp increased, the spirit of serious piety declined and decayed among those that bore the name of Christians. I read several of the fathers, and, among the rest, 'Ignatius's six Epistles, of Bishop Usher's Latin and Isaac Vossius's Florentine Greek editions,' of which Mr Dodwell gives it as his judgment, that 'the presbyterians questioned them only out of interest.' But I doubt there would be more reason to think the episcopalians favour them out of interest. I read also Bishop Pearson in defence of these epistles, as well as Monsieur Dailé and Larroque in opposition to them; and I so well liked the way of arguing,¹ &c. &c. Having taken a careful view of the arguments to be urged on both sides, he thus concludes: "Supposing then, (though not granting,) that we dissenters are in an error, I think we have good reason to believe, that the God we have to do with, is so merciful, that he will not judge or condemn us, or exclude us from his favour, for any errors of judgment or practice which are consistent with true love to him; but will graciously accept us, upon a general repentance of all our sins and errors. Without taking in this principle, we must send all our forefathers that lived before the Reformation, down to hell, without any relief, even though they acted in the integrity of their hearts, which would be hard."²

His resolution being fixed to adhere to the cause of nonconformity, he began his ministerial labours in Oxford and the adjacent villages. In 1692, he went to London and received an invitation to assist the Rev. Matthew Sylvester, who was minister of a presbyterian congregation in Blackfriars. After he had preached to this congregation for the space of two years, he wished to receive public ordination; but as the dissenters had not ventured openly upon any such service since the act of ejectionment, most of the aged ministers in London discouraged the plan, and declined taking any part in the service, through fear of offending the government. Among the eminent dissenters of those times, perhaps none was more distinguished than Dr William Bates, called for his winning eloquence, the "silver-tongued." His works are to this day commended above those of most of his contemporaries for their excellence of style as well as of judgment. With him, Mr Calamy, though at the time but a young preacher, was conversant, and requested his counsel and aid at his entrance upon his ministry, more particularly in the services of his ordination. Mr Calamy had already been disappointed in his application to the no less celebrated John Howe. He then writes: "I waited also upon Dr Bates, and told him that several of us had a design shortly to be ordained. He appeared very pleased; and said many kind things, with abundance of freedom. But moved that he would bear a part in the work of the day, and

¹ Vol. I. pp. 224, 225.

² Vol. I. p. 290.

join in laying on hands, he desired to be excused; and told me that he had such a respect for my grandfather, (whom he always admired as an excellent person,) that he would as soon do such an office for me, as for any person whatsoever, yet that, having forborn any concern in ordinations hitherto, he was not for engaging in them now. He added, that this need not be the least hindrance or discouragement to us; for there were ministers enough that would readily join in so good a work. This, I confess, a little startled me, and was the occasion, perhaps, of my using more warmth than was decent in one of my age, towards one of the doctor's gravity. I told him, frankly, that I did not understand his proceedings; and must desire he would give me satisfaction as to the grounds he went upon. I took upon me to give him to understand, that his encouraging such as I was, while we were prosecuting our studies in order to the ministry, and giving us a good word and recommending us to the people when we had finished our studies and began to preach, did indeed look kind. But, after all, if when we offered with solemnity to enter upon the ministerial office, we must be left to shift for ourselves, and such as he, refused to lay hands upon us, it looked as if either regularity in such matters was little set by, or accounted of, or as if he was under some doubt as to the lawfulness or sufficiency of ordination by presbyters. I added, that for my part, I was so shocked with this treatment, that unless he gave me some light in this matter, I should be tempted to lay aside all thoughts of being ordained, (notwithstanding, that most things relating to the matter were settled,) and he must excuse me, if I gave Dr Bates's so positively refusing to be concerned in any ordination, as my reason for so doing. At this, the good doctor was nettled, and rising from his seat, he went to the door, called his servant, and gave orders that care might be taken not to give him disturbance upon any account whatever, until he opened the door again, which he now shut fast, that we might have freedom of discourse, without interruption. Then sitting down again in his chair, he entered into a long discourse in order to my satisfaction. He assured me, he was himself fully satisfied as to the sufficiency of ordination by presbyters, and its agreeableness both to scripture and primitive antiquity. He was therein entirely of the mind of Bishop Usher. He had often argued with persons that were of different sentiments; and was at any time ready to do it, when he saw reason to think it might answer a good end, &c. I, on the other hand, urged the strongest arguments I could recollect, (and having just then studied the point, I was pretty ready upon the subject,) that were used by the episcopal party to prove the necessity of the concern and agency of a superior bishop, in order to a valid, or at least a regular ordination, and enforced them as much as I was able; to which he gave me a very frank and ready answer. From the whole strain and connexion of his discourse I could easily perceive that he had not any scruple as to a presbyterian ordination. He affirmed, moreover, that he took our separation from the established church, to be not only justifiable, but necessary, as circumstances stood; and declared that our having ministers ordained among us was necessary too. He thought that we that were free, and willing to enter into the ministry among the dissenters in their discouraging circumstances, deserved all the respect that could be showed us. Yet, after all this, I insisted upon it, that his absolute refusal to be

concerned in any ordinations was very discouraging, and the more so, because upon the principles he laid down it appeared to be a thing not to be accounted for. Upon this he was pleased to enter into freedoms with me, at the same time obliging me to secrecy, which I have observed religiously; never discovering to any one what was communicated. I shall only say, that the doctor's hindrance was peculiar to himself. I cannot pretend, upon the whole, that he gave me all the satisfaction I could have desired, yet I thought he must answer for himself and his own proceedings, and so must I for mine. This I could not see that I could be able to do, should I wave being ordained, merely because a particular person, whose help upon that occasion was very desirable, refused to assist." At length, however, Mr Calamy found ministers inclined to comply with his wishes; and after a strict examination, and a Latin disputation, in which he had to contend with Mr Alsop, he was ordained, together with six others, in Dr Annesley's meeting-house in Little St Helens, June 22d, 1694.

Soon after his ordination, Mr Calamy removed from Blackfriars to accept the office of assistant to Mr, afterwards Dr, Daniel Williams in Bishops-gate street. On the death of Mr Alsop, in 1703, he was unanimously chosen pastor of his congregation in Tothill-street, Westminster. His ministry being very acceptable, and his congregation increasing, a new place of worship was built for him upon a much larger scale, in a place called Long Ditch.

In the year 1696 Mr Sylvester published Baxter's 'Account of his Life and Times' from the author's manuscript. On this occasion, Mr Calamy was employed to make some corrections, to draw up the table of contents, and the index. This undertaking induced him to prepare an abridgment of the work, with some additions and improvements, which appeared in one vol. octavo, 1702. This continued the history of the ejected ministers down to the year 1691. The publication of this work gave great offence to some, but equal gratification to others. It was soon republished in an enlarged form. It drew him, however, into a long and important controversy. Mr Ollyffe published, in 1703, a defence of ministerial conformity, in reply to the tenth chapter of Calamy's work. The same year Mr Hoadly published his 'Reasonableness of Conformity to the Church of England, represented to the Dissenting Ministers, in answer to Mr Calamy.' Shortly after, Hoadly published a second part of the same work. In reply to these treatises, Mr Calamy published, in the same year, "A Defence of Moderate Nonconformity, &c. &c.; part I. with a postscript, containing Remarks on a Tract of Mr Dorrington, entitled, 'The Dissenting Ministry in religion censured and condemned from the Holy Scriptures,'" 1703. An answer to part of this work was published by Solomon Pagis, rector of Farnborow in Somersetshire, 1704. Mr Hoadly also published 'A Serious Admonition to Mr Calamy, occasioned by the first part of his Defence of Moderate Nonconformity,' 1703. The second part of Mr Calamy's defence appeared the next year, entitled, 'A Defence of Moderate Nonconformity, &c. with an introduction about the true state of the present controversy between the church and the dissenters, and a postscript containing an answer to Mr Hoadly's Serious Admonition, and some remarks on a nameless author, said to be a congregational minister in the country,' 1704. The introduction to this work gained

the author great honour among his dissenting brethren, and was so much approved by the great Mr Locke, that he sent the author a message to this effect,—“that he had read it, and thought it such a defence of nonconformity as could not be answered; and that in adhering to the principles there laid down, he had no occasion to be afraid of any antagonist.” The third part of Mr Calamy’s Defence appeared in 1705. In the beginning of the year 1708, he published ‘A Caveat against the new Prophets, with a single sheet, in answer to Sir Richard Bulkley’s Remarks on the same.’

In the year 1709 Mr Calamy took a journey into North Britain, and was received every where with marks of the highest respect. The three universities of Edinburgh, Glasgow, and Aberdeen, conferred upon him the degree of Doctor in divinity. Being in Edinburgh during the sitting of the general assembly, and hearing the case of an appeal from a minister against the synod of Aberdeen, who had condemned the minister for insufficiency in his answers to many questions proposed to him—the general assembly appearing at a loss what to do with the accused person—the moderator stooped down, and whispering to Dr Calamy, asked him what he thought of the affair; to which Dr C. replied,—“We in England should reckon this way of proceeding, the inquisition revived.” At this the moderator smiled. Lord Forbes, who sat on the bench above, asked the doctor what had passed between them, and on being told, he fell to laughing. The lord-president, who also sat above him, inquiring what had so diverted him, and being informed, he joined in the laugh also. Then the king’s commissioner, observing all this pleasantry, stooped down and asked the lord-president the cause, and on hearing what it was, he himself broke forth into laughter. At length the whisper and the laugh went round the whole assembly. We are not told what became of the poor culprit, but it is to be hoped he was allowed to participate in the merriment by obtaining his acquittal.

In 1713 Dr Calamy published the second edition of his abridgment of ‘Baxter’s Life and Times;’ and in the end of the first volume he inserted the ‘Reformed Liturgy,’ drawn up by Mr Baxter, and presented to the bishops at the Savoy conference. Some years after, he completed two additional volumes of the same work, entitled, ‘A continuation of the account of the Ministers, &c. who were ejected and silenced after the year 1660, &c. to which is added, the Church and the Dissenters compared as to persecution, in some Remarks on Dr Walker’s Attempt to recover the names and sufferings of the clergy that were sequestered, &c. between 1640 and 1660. Also, Free Remarks on the 28th chapter of Dr Bennett’s Essay on the 39 Articles.’ This work procured the author much reputation. Bishop Burnet thanked him for it, and said he had read it with pleasure. Dr Calamy published, in 1714, an anonymous pamphlet, entitled, ‘Queries concerning the Schism Bill.’ In 1717 he wrote ‘A Letter to a Member of Parliament on the repeal of the Act against occasional conformity.’ The following year he published a vindication of his grandfather and of several other persons, in ‘A Letter to Mr Archdeacon Echard, upon occasion of his History of England,’ &c. &c. He also published a volume of lectures on the Trinity, delivered at Salters’ hall, Merchants’ lecture, to which he appended a vindication of 1st John v. 7. This book was dedicated to George I., who gave the author, when he pre-

sented it, a most gracious reception, and ordered him a gratuity of fifty pounds. He published many occasional sermons during the period of his forty years' ministry in London. Dr Calamy was twice married, and had six children. One of his sons, who bore the name of Edmund, was educated for the ministry among the dissenters, and officiated many years at Crosby-square as an assistant to Dr Grosvenor. Another son, Mr Adam Calamy, was bred to the law, and was one of the earliest writers in the *Gentleman's Magazine*, under the signature of "A Consistent Protestant." Dr Calamy died June 3d, 1732, at the age of sixty-two.

Archbishop Wake.

BORN A. D. 1657.—DIED A. D. 1737.

THIS eminent prelate was born in 1657 at Blandford in Dorsetshire. He received his university education at Christ-church, Oxford, where he took the degree of B. A. in 1676, and that of M. A. in 1679. His father wished him to enter into business as a clothier; but, preferring the ministry, he was allowed to obtain ordination.

In 1682 he visited Paris, as chaplain to Viscount Preston, envoy-extraordinary. Soon after his return to England, he was elected preacher to the society of Gray's-inn; contrary, as it appears, to the express desire of James II., to whom he had given offence by his spirited 'Exposition of the Doctrine of the Church of England;' in which he had closely imitated the style, and exposed the sophisms of Bossuet, bishop of Meaux. After having published several other pieces against the Roman catholic faith, he proceeded to the degree of B. D. and D. D.; became one of the royal chaplains, and deputy-clerk of the closet to William and Mary; and obtained a canonry of Christ-church in room of Dr Aldrich. In 1693 he produced 'An English version of the genuine Epistles of the Apostolical Fathers;' which exposed him to an attack from Dr Middleton. In 1694 he was presented to the rectory of St James's, Westminster; and, three years afterwards, appeared his 'Authority of Christian Princes over their Ecclesiastical Synods, asserted with particular respect to the convocations of the clergy of the Church of England.' This work was speedily followed by his 'Vindication of the King's Supremacy against both Popish and Fanatical opposers;' as a reward for which, perhaps, he was promoted by the crown in 1701, to the deanery of Exeter. His doctrines had already been vehemently attacked by Atterbury and others; in opposition to whom, he published a work in 1703, entitled, 'The State of the Church, and the Clergy of England considered;' which, it is said, decided the contest in his favour.

In 1705 he was promoted to the bishopric of Lincoln; and, being a strenuous opponent to high-church principles, warmly concurred in the prosecution and punishment of Sacheverell, and advocated the proposal for a comprehension with the dissenters. A few months after the accession of George I. he was raised to the primacy on the death of Tenison. He now wrote and spoke against the proposed repeal of the schism act, which, previously, during its progress through the house of

lords, he had warmly opposed. His first speech from the episcopal bench had been in favour of a compromise with the dissenters; but he now resisted the repeal of the conformity bill; insisted on the necessity of continuing the test and corporation acts; and, in conjunction with Lord Nottingham, brought in a bill for imposing a new test against Arian opinions, although in the cases of Whiston and Clarke, in 1711 and 1712, he had spoken with moderation of their peculiar views.

In 1717 he formed a scheme for uniting the English and Gallican churches, and entered into a secret correspondence on the subject with Dupin, De Noailles, and others, through the medium of Beauvoir, chaplain to the British ambassador at Paris. The negotiation had proceeded so far, that a plan for the proposed union had been read and approved of in the Sorbonne: when the affair being made public, a clamour was raised against De Noailles and his friends, for attempting, as it was said, to bring about a coalition with heretics; and the French government, which, from temporary political motives, had appeared to encourage the design, sent the whole of Archbishop Wake's letters to the pope, who is stated to have greatly admired the catholic spirit and ability displayed by the writer. The reader will find a detailed account of this scheme of the archbishop in the appendix to 'Mosheim's Ecclesiastical History.' Soon after the failure of this, his favourite project, which exposed him to great vituperation, the primate corresponded relatively to a proposed union between the Roman catholics and the Lutherans, with Jablonski, the Pole, whom he earnestly exhorted not to enter into any arrangement with the church of Rome, except on a footing of perfect equality, and not to sacrifice truth for a temporal advantage, or even to a desire of peace.

On account of his infirmities during the latter years of his life, the duties of the primacy were, for the most part, performed by Gibson, bishop of London. He lingered in a most enfeebled state, until the 24th of January, 1737, when he expired at Lambeth palace. He bequeathed his valuable collection of books, manuscripts, and ancient coins, to the society of Christ-church, Oxford. Besides the works already mentioned, he was the author of several tracts against the doctrines of the Romish church, and two or three volumes of sermons.

Henry Grove.

BORN A. D. 1683.—DIED A. D. 1737.

THIS learned nonconforming divine was born at Taunton in Somersetshire, in January, 1683. He was descended from the Groves of Wiltshire, and the Rowes of Devonshire,—two families well-known in the annals of their country for their bold and uncompromising attachment to the great principles of religious and civil liberty. His tutors were Warren of Taunton, and Thomas Rowe of London.

At the age of twenty-two Mr Grove began to preach, and soon became very popular. In 1706 he succeeded Mr Warren in the tutorship of the academy at Taunton. Here he resided eighteen years, during which period he preached to two small congregations in the neighbourhood upon a salary of only £20 per annum. His first publica-

tion was an essay, which he had drawn up as an academical lecture, on 'The Regulation of Diversions,' and which he gave to the public in 1708. Soon after this he engaged in a correspondence with Dr Clarke on some points of the discourse by the latter, 'On the Being and Attributes of God.' In 1718 he published 'An Essay towards a Demonstration of the Soul's Immateriality.' In 1723 he published 'A Discourse on Secret Prayer, in several sermons,' which has been valued for its argumentative and rhetorical style. In 1730 he gave to the public two works, one on 'The Evidence of our Saviour's Resurrection,' and the other entitled, 'Some Thoughts concerning the proof of a Future State.' These were followed by several other volumes on religious subjects, the most important of which is one under the title of 'Wisdom the first spring of action in the Deity.'

Mr Grove died in his fifty-fifth year. His nephew, Mr Amory, published his 'Posthumous Works,' in 1740, in four volumes, and his 'System of Moral Philosophy,' as delivered in the Taunton academy, in two volumes, in 1749. His entire works form ten volumes, 8vo. Mr Grove contributed a few papers to Addison's 'Spectator,' and we find the following anecdote with respect to one of them in Boswell's 'Life of Johnson.' The Doctor mentioned, relates the biographer, "with an air of satisfaction, what Baretti had told him, that, meeting in the course of his studying English, with an excellent paper in the Spectator, one of four that were written by the respectable dissenting minister, Mr Grove of Taunton, and observing the genius and energy of mind that it exhibits, it greatly quickened his curiosity to visit our country; as he thought, if such were the lighter periodical essays of our authors, their productions, on more weighty occasions, must be wonderful indeed." Dr Johnson himself has pronounced Mr Grove's paper, No. 626, 'On Novelty,' to be "one of the finest pieces in the English language." The concluding number of the Spectator is the composition of Mr Grove.

Bishop Hare.

DIED A. D. 1740.

No particulars can now be collected respecting the early life of Francis Hare. The time and place of his birth are equally unknown. We first hear of him at Eton school, where he received the rudiments of education preparatory to the university. In due time he was entered at King's college, Cambridge, and became a fellow of that foundation. While in this capacity, he was entrusted with the tuition of the marquis of Blandford, the only son of the duke of Marlborough, and, by the duke was appointed chaplain-general to the army. In regular course he took the degree of doctor of divinity.

By reason of his connexion with the army, his thoughts were turned into the channel of politics; and he first appeared, as an author, in defending the war and the measures of the whig administration. His writings on these subjects were chiefly published before the year 1712. He wrote 'The Barrier Treaty vindicated,' and also a treatise in four parts, entitled 'The Allies and the late Ministry, defended against

France and the present Friends of France.' These tracts are said to have been much altered and amended by Maynwaring, and printed under the eye of Oldmixon. They were serviceable to the war interest, in opposition to the strictures of Swift, and the efforts of the tory party. Tindal often refers to them, in his continuation of Rapin, as valuable historical documents respecting that period.

In the discharge of his official duties, Hare followed the army to Flanders; but how long he remained there, or when he resigned his station as chaplain-general, does not appear. Soon after the publication of his political pieces, we find him advanced to the deanery of Worcester, and engaging with great warmth as the coadjutor of Sherlock, Potter, Snape, and others, in the famous Bangorian controversy. About four years after Hoadly preached his sermon on the kingdom of Christ, when the controversy to which it gave rise had already raged to an extraordinary height, Hare published an elaborate discourse, in the form of a sermon on 'Church Authority.' In this discourse, Hoadly saw, or fancied he saw, many artful though indirect attacks on his sermon, and its whole tenor was opposite to the principles which he had avowed and defended. Nothing more was wanting to rouse the spirit of Hoadly. He replied to the discourse on church authority, with his usual ability, and perhaps with more than his usual acrimony. Hare contented himself at first with a few strictures on Hoadly's reply, in a postscript to the succeeding edition of his discourse, in which argument abounds less than wit, and dignity less than satire. This was intended only as a feint to draw the public attention away from the arguments of Hoadly, till he should have time to prepare a more formal answer. This was published about a year afterwards, under the title of 'Scripture vindicated from the Misinterpretations of the Lord Bishop of Bangor.' Formidable for its learning and its length, this answer was not wanting in candour and soberness, excepting perhaps some parts of the preface, in which the reader is too often reminded of the postscript. In the Bangorian controversy our author sent out another piece, called 'A New Defence of the Lord Bishop of Bangor's Sermon.' The title is ironical, and such is the general tenor of the production itself. The writer feigns a deep concern for the fate of Hoadly's sermon, and is surprised that neither he nor his friends have hit on a mode of defending it, which he kindly suggests, and which is no other than to prove from its numerous defects, that it was composed in great haste, and given to the public without revision.

In the year 1727, Dr Hare was advanced to the bishopric of St Asaph, having been previously removed from the deanery of Worcester to that of St Paul's. He was translated to the see of Chichester in 1731, which, together with the deanery of St Paul's, he retained till his death.

During his residence at the university, and for some time afterwards, a warm friendship subsisted between him and Dr Bentley. When he went into Holland as chaplain-general of the army, Bentley put into his hands a copy of his notes and emendations to Menander and Philemon, to be delivered to Burman, the celebrated professor at Leyden. Bentley also dedicated to Hare his 'Remarks on the Essay of Free-thinking,' which essay was supposed to have been written by Collins, formerly Hare's pupil. With this dedication he was much gratified, and return-

ed a flattering letter of thanks to the author. Unluckily this friendship was not destined to be of long continuance. It was interrupted and finally broken off, for reasons not well-known, but, as Dr Salter insinuates, not very creditable to either party. As their evil stars would have it, they fell on the design of writing notes to the same authors. Hare had published an edition of Terence, and was preparing his favourite Phædrus for the press, when he was surprised by the intelligence, that his friend Bentley was engaged with both of these authors, and would shortly bring them out together. What real grounds of dissatisfaction existed on either side, or where the greatest blame belongs, cannot now be ascertained. No more can be said, than that an irreconcilable enmity followed. Bentley left out the dedication in the second edition of his remarks, and mentions not Hare's name in his Terence. Hare did not fall behind his antagonist in the violence of his dislike, nor in his pains to make it public. His 'Epistola Critica,' addressed to Dr Blind, is a professed attack on Bentley's 'Phædrus,' although, in addition to some trifling and much profound criticism on that work, it is made a vehicle of spleen and personal censure. He boasts of convicting Bentley of ignorance, plagiarism, and all the sins to which an author can be tempted; and, not satisfied with achievements like these, he proceeds to assert, and prove, that the world had been egregiously mistaken in its estimate of the editor's scholarship and critical sagacity. He is surprised beyond measure, that any thing so imperfect as Bentley's 'Phædrus,' should come from a man of such reputed erudition. The only branch of knowledge in which he allows Bentley to excel, is that of the Greek metres, and the mysteries of Greek verse. Here he permits him to sit in the chair of pre-eminence. He takes care, however, to deduct as much as he can from the value of this concession, first, by charging Bentley with the folly of holding the learning of all other men in contempt who do not consider this kind of knowledge as the greatest human attainment; and, secondly, by going to the other extreme, and pretending that it is comparatively worth nothing. A work on which Bishop Hare bestowed more pains than any other, perhaps, was his system of metres in Hebrew poetry, first published in connexion with the Hebrew psalms, divided in conformity with his notion of their measures. Josephus and Philo maintained that the poetry of the Hebrews had metres similar to those of the classical poetry of other nations, and in this opinion they were followed by others among the ancients, particularly Origen and Jerome. The opinion made its way silently among the learned till the time of Joseph Scaliger, who set himself in earnest to confute it, alleging at the same time, that it had never been proved, that it rested on assertion, and only held its ground because it had never been opposed. His discussion awakened curiosity, and opened a new theatre on which were to be displayed the skill and talents of the orientalists. Many theories were started, and as many exploded; some critics found every imaginable perfection of art and taste in the poetical numbers of the Hebrews; others met with no success in the search, and zealously maintained, that the poets of Israel did not model their compositions after any principles like those of the classic metres, but were guided by such rules only as the judgment and taste of each writer might suggest. Gomar was one of the most successful metrical adventurers. He discovered both metre and

rhyme; Buxtorff and Heinsius approved his work. Cappel and Pfeiffer wrote against it, and gave equal satisfaction to the opposite party. Le Clerc was for rhyme without metre; a scheme more untenable in the opinion of Bishop Lowth than any other. He had some followers, but was opposed by Calmet and Dacier. In England, Bishop Hare was the first who entered deeply into this subject; and, after having examined it to the bottom, he proposed a new theory of Hebrew metres, which he fondly imagined would reconcile all differences, and restore the poetry of the Bible to its pristine dignity and perfection. When he published his Psalter, however, with a full exposition of his scheme, he had the mortification to find that it was coldly received by the public. Notwithstanding the little attention which Hare's hypothesis attracted at first, it was regarded with great respect by the learned, as is manifest from the testimony of Bishop Lowth, who deemed it worthy of a laboured confutation. "The arguments advanced in its favour," says Lowth, "appeared so conclusive to some persons of great erudition, as to persuade them, that the learned prelate had fortunately revived the knowledge of the true Hebrew versification, after an oblivion of more than two thousand years; and that he had established his opinion by such irresistible proofs, as to place it beyond the utmost efforts of controversy." Lowth undertook to prove this a delusion and to overthrow the scheme itself. Public sentiment has for the most part acquiesced in his arguments and decisions. Hare's hypothesis found a strenuous advocate in Dr Edwards, who wrote a Latin treatise in its defence, to which Lowth replied in what he called his 'Larger Confutation.'

Dr Hare's most celebrated performance is a treatise entitled 'The Difficulties and Discouragements which attend the Study of the Scriptures, in the Way of Private Judgment.' This was published without his name, soon after his return from Holland, and took so well with the public, that it speedily ran through several editions. It was accounted the finest specimen of irony in the language; and, if we except Hoadly's 'Dedication to the Pope,' which came out shortly after, no piece in its way has probably since appeared, which would not suffer by comparison. Some persons affected not to understand him; they were disposed to take his irony in earnest, and forward to whisper suspicions and discontent in the ears of the convocation. It is not known that any evils ensued to the author; he had clearly stated it to be his object, by showing the discouragements attending the study of the scriptures, to impress on individuals and religious societies the important duty of removing these discouragements. His concluding remarks abundantly evince his sincerity, and are uttered in a tone of seriousness, and with a concern for the interests of religious knowledge, which it would seem impossible to misapprehend. Bishop Hare died in 1740, his works were collected and published in 1746, in four volumes octavo.

He that shall judge Bishop Hare by his writings will heartily respond to the eulogy of Blackwall, who calls him a "sound critic, consummate scholar, and a bright ornament of the church and nation." It is presumed that there have been few better classical scholars, although he may not have towered to the height of his gigantic rival, Dr Bentley. His Latinity claims the praise of elegance and purity. His political

tracts bear marks of a vigorous intellect, and an acuteness in some of the deeper principles of government. In controversy we have seen that he is less successful; we are oftener fatigued than convinced,—verbal disquisitions come upon us in the guise of arguments,—learning is expended to show the extent of learning,—materials abound, knowledge, mental energy, force of language, but they are awkwardly applied.

Dr Richard Bentley.

BORN A. D. 1661-62.—DIED A. D. 1742.

RICHARD BENTLEY, a celebrated critic and theologian, was born January 27th, 1661-62, at Oulton, not far from Wakefield, in the West riding of Yorkshire. His father, Thomas Bentley, possessed an estate at Woodlesford, a township in the same parish with Oulton. His mother's maiden-name was Willie. She is recorded to have been a woman of an excellent understanding, and by her it is said that Bentley was taught the rudiments of the Latin grammar. He was afterwards sent to the grammar-school at Wakefield. On the death of his father, Bentley, then thirteen years of age, was committed to the care of his maternal grandfather, by whom he was sent, in the following year, (1676,) to St John's college, Cambridge. After the regular period of residence and study, Bentley commenced Bachelor of Arts, and obtained in the list of honours a position corresponding with that of third wrangler, according to the present method of designation. He was precluded from a fellowship by a statute, then and long after in force at St John's college, which restricted the number of fellows from each county to two. At the age of twenty, however, he was appointed by his college to the head-mastership of the grammar-school of Spalding, in Lincolnshire. This situation he retained for a twelve-month, at the end of which he accepted the office of domestic tutor to the son of Dr Edward Stillingfleet, then dean of St Paul's, and afterwards bishop of Worcester. In 1663, Bentley proceeded Master of Arts. During his residence with Dr Stillingfleet, he seems to have prosecuted his studies with extraordinary vigour and success. He informs us that "before he was twenty-four years of age, he wrote a sort of 'Hexapla;' a thick volume in quarto, in the first column of which he inserted every word of the Hebrew bible alphabetically; and in five other columns, all the various interpretations of those words in the Chaldee, Syriac, Vulgate, Latin, Septuagint, and Aquila, Symmachus, and Theodotion, that occur in the whole bible. This he made for his own use, to know the Hebrew, not from the late Rabbins, but from the ancient versions; when, bating Arabic, Persic, and Ethiopic, he read over the whole Polyglot." In 1689, Dr Stillingfleet—now become bishop of Worcester—sent his son to the university of Oxford, accompanied by Bentley as his private tutor. Both tutor and pupil entered Wadham college, where shortly after Bentley was incorporated Master of Arts, as holding the same degree in the university of Cambridge. At Oxford, he became acquainted with many scholars of distinguished abilities and erudition; and enjoyed the privilege of unrestricted access to the Bodleian library, the principal manuscripts of

which he seems to have examined with indefatigable industry. Among the literary projects which at this early age his gigantic ambition prompted him to form, we find mention of new editions of Greek grammarians and Latin poets; a complete collection of the Fragments of the Greek poets; and a republication of the Greek lexicographers, in four volumes, folio. In 1690, he took deacon's orders, and was soon after appointed chaplain to his patron the bishop of Worcester. In the following year appeared the earliest publication of Bentley;—his celebrated '*Epistola ad clarum virum Joannem Millium*,' appended to the Oxford edition of the '*Chronicle of Joannes Malelas Antiochenus*.' This tractate, though of limited extent, established his reputation throughout Europe, as a critic of the very highest order of excellence. When we consider the number of topics discussed—of which many were among the most obscure and intricate within the whole range of philological criticism,—the reach and originality of his speculations on questions supposed to have been exhausted by the learning and sagacity of his predecessors,—the prodigious display of erudition, apparently not less extensive and incomparably more accurate than that of Salmasius, Scaliger, or Casaubon,—the close, irresistible logic with which he supports all his discoveries and conclusions,—and the animation of his style, which throws a charm and liveliness over subjects naturally the most devoid of interest, we may safely pronounce the '*Epistle to Dr Mill*,' to be one of the most extraordinary performances in the entire compass of classical literature. Indeed, but for one of the subsequent productions of the same author, it would have remained to this day unrivalled. It was greeted immediately with the loudest commendations by Grævius, and Ezekiel Spanheim; and has ever since been spoken of by the first critics with reverence and wonder. (See in particular, Ruhnken's preface to '*Alberti's Hesychius*.') In 1692, Bentley was nominated by the trustees of the honourable Robert Boyle, to preach the first series of lectures in conformity with the testamentary instructions of that eminent philosopher; an honour to which he frequently adverts with evident exultation. His sermons were professedly in confutation of atheism, with a more direct and specific aim at the metaphysical impieties of Hobbes and Spinoza. They display the peculiar talents of Bentley to the greatest advantage. His universal reading had supplied him with exact and copious information on all the numerous topics connected with his "great argument," and the native vigour of his understanding enabled him to reason down his adversaries with a force and clearness which have never been surpassed. In the seventh and eighth sermons he applies the doctrines of the Newtonian physics—which at that time were scarcely heard of beyond the circle of the learned—to the support and illustration of natural theology; and in no part of the work does his acute and powerful intellect appear in a more commanding attitude than in this. Before the publication of these discourses, he entered into a correspondence with Newton, on some of the points adverted to in these two sermons; and the letters which on this occasion passed between the first critic, and the first philosopher of the age, are eminently interesting and instructive. In the same year Bentley received a prebend in Worcester cathedral. Shortly after he was made keeper of the royal library at St James's, and re-appointed Boylean lecturer. In 1695, he was made chaplain

in ordinary to the king. In the following year he fulfilled a promise of some standing by transmitting to Grævius his notes and emendations on Callimachus, together with a complete collection of the fragments of that poet. The erudition and critical acumen displayed in these contributions to his friend's edition, were such as fully to sustain his reputation as the first scholar of modern times.

We now proceed to give a succinct account of the memorable controversy respecting the 'Epistles of Phalaris.' The relative merits of ancient and modern writers had furnished a topic of dispute among the French literati. Sir William Temple—an English statesman of high reputation, whose essays, though not remarkable for intellectual vigour and profundity, are written in an agreeable, *degagé* style—interposed on the side of the ancients, and cited the 'Epistles of Phalaris,' and the 'Fables of Æsop,' as conspicuous instances of the superiority of the old literature to the new. He was answered by Wotton, an early friend of Bentley's, whose youthful attainments, prodigious, and almost incredible, had excited expectations which his subsequent performances failed to satisfy. His reply to Sir William Temple, though deficient in vivacity and elegance, is written with ability; and in all the more solid qualities of critical and argumentative disquisition, is immeasurably superior to the more brilliant essay of the statesman. While engaged upon this treatise, he was assured by Bentley that the two instances alleged by Sir William Temple were peculiarly infelicitous; since the pretended 'Æsopian Fables' were not Æsop's, and the 'Epistles of Phalaris' were the forgery of an ignorant sophist of a later age. Upon this, Wotton extracted from his friend a promise to maintain this position in an appendix to the forthcoming dissertation. From a variety of circumstances, however, the first edition of Wotton's book was published without Bentley's promised contribution.

About this time, a new edition of the 'Letters of Phalaris' was preparing at Christ-church college, Oxford, and the honourable Charles Boyle, brother to the earl of Orrery, and one of the most promising students in the college, was selected as the editor. As the library at St James's contained a manuscript of the 'Epistles,' Mr Boyle wrote to one Bennett, a London bookseller, "to get this manuscript collated." The bookseller, after much negligence, and many delays on his part, procured the manuscript; but, though admonished by Bentley to lose no time in making the collation, he conducted the business with such inexcusable carelessness, that forty only out of the 148 epistles were finished when the manuscript was returned. To shelter himself, he informed the Oxford editor that he had obtained the use of the manuscript with the utmost difficulty, and that he was not permitted to retain it long enough to make the required collation. As Bentley, in answer to a question from the bookseller, had expressed his opinion of the spuriousness and worthlessness of the 'Epistles,' Bennett took care to represent this to Mr Boyle as a studied disparagement both of the work and the editor. Hence, when the new edition appeared, the preface was found to contain the following stroke at Bentley: "*collatas etiam curavi usque ad Epist. XL cum MSto. in Bibliothecâ Regia, cujus mihi copiam ulteriorem Bibliothecarius, pro singulari sua humanitate, negavit.*" When apprised of this aspersion upon his character, Bentley wrote immediately to Mr Boyle; and explained

the true merits of the whole transaction. To this, Mr Boyle replied, "that what Mr Bentley had said, might be true, but that the bookseller had represented the matter quite otherwise," and that "Mr Bentley might seek his redress in any method he pleased."¹ In 1697, a new edition of 'Wotton's Reply to Sir William Temple' was demanded. For this the author required Dr Bentley to furnish his promised dissertation on the spuriousness of the 'Fables of Æsop,' and the 'Epistles of Phalaris;' and when the critic would have declined on the ground of his unwillingness to engage in a quarrel with the Oxford editors, Wotton refused to admit the excuse. Accordingly, the second edition of the 'Reflections upon Ancient and Modern Learning,' was accompanied by a dissertation from the pen of Dr Bentley, in demonstration of the spuriousness of the 'Epistles of Phalaris,' the 'Fables of Æsop,' and the 'Letters of Themistocles, of Socrates, and of Euripides.' After noticing in a somewhat contemptuous style the judgment which Sir William Temple had pronounced in favour of two of these pretended originals, and giving an account of the manner in which literary forgeries were anciently practised, he proceeds to the 'Epistles of Phalaris.' The four leading arguments from which he concludes against their genuineness are drawn from the chronology, the language, the matter, and the late appearance of the epistles. After assigning the age of Phalaris to the lowest period which authentic history will admit, he collects from the epistles a number of references to events and expressions, all of them considerably posterior to the death of the tyrant. He next attacks the Attic style and dialect of the pretended Phalaris, as manifestly out of character in a Dorian prince, and, besides, inconsistent with the very Atticism of the age of Phalaris. In particular, he insists on the ludicrous confusion of the Attic and Sicilian money. In objecting to the matter of the epistles, he directly impugns the decision of Sir William Temple,—adduces several instances in which all taste, sense, and probability are set at defiance,—and affirms, in conclusion, that when reading this pseudo-Phalaris, "you feel, by the emptiness and deadness of his production, that you converse with some dreaming pedant, with his elbow on his desk; not with an active, ambitious tyrant, with his hand on his sword, commanding a million of subjects." Finally, he argues against the authenticity of the letters from their late appearance in the world; it being impossible for them to have remained concealed for upwards of a thousand years, during which every species of learning was cultivated with the greatest diligence and success, and the highest rewards were bestowed on those who brought to light any of the hidden treasures of literature. He then proceeds to vindicate himself against the calumny contained in the Oxford preface, and gives a short statement of the transaction with the bookseller. He concludes the dissertation on 'Phalaris' with a severe and contemptuous animadversion upon the mistakes committed

¹ Not to interrupt the continuity of our account of this memorable controversy, we may mention in a note, that in July, 1696, Bentley took his degree of D. D. at Cambridge. The three subjects defended by Bentley in his theological disputation on this occasion were: 1. The Mosaic account of the creation and the deluge. 2. The proof of divine authority, by the scripture miracles. 3. The identity of the Christian and Platonic Trinity. Being appointed to preach before the university, he delivered a sermon in defence of the divine revelation, which bears, throughout, the stamp of his masculine understanding.

in the Oxford edition. He then proceeds to show that the reputed 'Letters of Themistocles, Socrates, and Euripides,' were all of them forgeries, in a strain of argument and raillery similar to that which he had employed against the pseudo-Phalaris. His last attack is made upon the 'Æsopian Fables.' In this section—confessedly the least valuable in the whole dissertation—he has added little to the observations of some of his predecessors; and though his arguments are perfectly conclusive against the genuineness of the fables, yet, contrary to his usual custom, he left the subject far from exhausted.

Considered as a whole, the dissertation must be pronounced a masterpiece of learning and ability, to the production of which no other writer of the age was equal. The men of Christ-church were exasperated almost to frenzy by this bold attack upon a work which had issued from their body; and "war to the knife," was declared against the offender. The task of replying to the Benteian dissertation was committed to a junto of the ablest wits and scholars in the college, consisting of Atterbury, Smalridge, two brothers of the name of Friend, and Anthony Alsop. The principal share of the labour is known to have devolved upon Atterbury. The performance of this doughty confederacy appeared in March, 1698. It was entitled 'Dr Bentley's Dissertations on the Epistles of Phalaris, and the Fables of Æsop, examined by the honourable Charles Boyle, Esq.' It is impossible to deny the praise of wit, ingenuity, and adroitness to this production. It exhibits innumerable specimens of every kind of ingenious and powerful satire, from the lightest vein of sportive pleasantry, up to the most unsparing and merciless invective. But it is disfigured throughout with the grossest blunders on every point of philological learning; and lies open to the still heavier charge of resorting to all the artifices of misrepresentation, in order to blacken the character of an honourable antagonist. It was received, however, by the literary world, with a "tempest of applause."² Wits and witlings, poets, mathematicians, and antiquaries, concurred in celebrating the imaginary triumph of the Oxonians, and persecuting the great critic who was soon to crush them at a blow. The only one of all these virulent attacks which continues to be read, is the 'Battle of the Books,' by Swift; an exquisite specimen of raillery and satire, conceived and executed in the dean's happiest manner. The Boylean corps, however, had reckoned without their host. In the beginning of the year 1699, appeared the unrivalled and immortal 'Dissertation upon the Epistles of Phalaris, with an Answer to the Objections of the honourable Charles Boyle. By Richard Bentley, D. D.' To those who never critically examined this truly stupendous production, it is impossible to convey an adequate conception of its merits. To affirm that it vindicates the character of Bentley in every particular on which it had been assailed, and, with one inconsiderable exception, sustains every position that he had advanced in the original dissertation upon Phalaris, is saying little. It is replete throughout with learning of the finest and rarest quality. The same unequalled force and subtlety of intellect which had distinguished the appendix to the 'Chronicle of Malelas,' is here exhibited to even greater advantage. The style, though wanting in harmony and ele-

² Burke.

gance, is full of energy; and the wit and sarcasm with which the whole piece abounds, if inferior to that of his adversaries in the qualities of ease and grace, is equal, perhaps superior, in pungency. This incomparable work was, after an interval of nearly eighty years, translated into Latin by Lennep, a scholar of eminence, and one of the pupils of the illustrious Valckenaer.

In February, 1700, Bentley was installed master of Trinity college, Cambridge; an appointment which sufficiently indicates the height of reputation which he had attained. It is to be regretted, however, that his own subsequent misconduct rendered this preferment the source of incalculable disquietude to others as well as to himself. The following year he married Joanna, daughter of Sir John Bernard of Brampton, in Huntingdonshire. A few months after, he was collated to the archdeaconry of Ely, vacant by the death of Dr Saywell. About the same time he commenced his edition of Horace.

We now approach the most displeasing part of our memoir;—the record of those interminable quarrels and litigations between Dr Bentley and his college, which reflect so much discredit upon his character. To enter into a minute detail of circumstances almost wholly destitute of interest, and swelling into an incalculable multitude, would extend this memoir greatly too far; we shall, therefore, briefly notice the leading particulars, referring those who wish for ampler information to the quarto volume of Dr Monk. Against many of the alleged instances of oppressive conduct on the part of the master, nothing more can be reasonably objected than the autocratical manner in which he behaved: the acts and regulations being just and salutary in themselves, and wanting nothing to render them perfectly legal, but the concurrence of the seniors. But there were other proceedings for which no colourable pretext or apology can be devised. Such, on his very entrance into his mastership, was his exaction of the arrears which were unquestionably due to his predecessor; such, his obstinacy in compelling the seniors to consent to the erection of a new and splendid staircase, after having previously involved them much against their will in heavy expenses; his electing a profligate young man as a supernumerary fellow to succeed upon a “presumed vacancy,” in contrariety to the spirit of the statutes, and for the mere purpose of gratifying one of his own partizans; his arbitrary discommuning of some of the fellows who opposed his proceedings, &c. &c. When any remonstrance was made against these illegal and oppressive steps, he was accustomed to answer in an insolent and careless tone, as one who was resolved to tolerate no opposition to his will. Amidst all these turmoils, he found time to attend to the studies in which he was so peculiarly formed to excel. In the summer of 1708, he addressed to his friend Ludolph Kuster who was then engaged upon an edition of Aristophanes—“Three Critical Epistles,” containing annotations upon the *Plutus* and the *Nubes*. Of these letters two only have reached us; they are such, however, as to make us regret that Bentley did not himself undertake an edition of the Athenian comedian. About the same period he corresponded with Hemsterhuis, who, at the early age of eighteen, was then engaged in the superintendence and completion of a new edition of the ‘*Onomasticon*’ of Julius Pollux. When Hemsterhuis examined the emendations of Bentley on the tenth book of the

'Onomasticon,' he was struck with despair at the transcendent sagacity which they displayed; and for a time he abandoned the study of the Greek language altogether. It is unnecessary to say with what success he afterwards resumed it.

In 1709, Bentley communicated a series of valuable notes to Davies's edition of the 'Tusculan Questions of Cicero.' At the close of the year 1709, the master came into direct collision with the seniors of his college. He had arranged and digested a new method of dividing the college-revenues, by which his own income would have been materially raised in value. This innovation was met by the most determined opposition of the seniors, who were headed by a lay-fellow of the name of Miller. After an illegal and ineffectual effort on the part of Dr Bentley to eject Mr Miller from his fellowship, the question was solemnly referred by the seniors to the decision of the bishop of Ely, the *ex officio* visitor of Trinity-college. This measure drew from the master his 'Letter to the Bishop of Ely,' a pamphlet replete with the most indecent scurrility. In the midst of these hostilities Dr Bentley found time to write his celebrated 'Emendations of Menander and Philemon.' Le Clerc, a man of very vigorous and versatile powers, but totally deficient in classical learning, had, with unparalleled temerity, undertaken a new edition of the 'Fragments of Menander and Philemon.' Immediately upon its publication, Dr Bentley composed his 'Emendations' of upwards of three hundred passages of the 'Fragments,' in which he animadverted with sarcastic severity upon the portentous blunders of Le Clerc, and exhibits corrections of his own, evincing the most exquisite sagacity. The work was transmitted, with injunctions to secrecy, to Dr Hare, then resident in Holland, by whom it was forwarded, according to the author's directions, to Peter Burman, a continental scholar of eminence. By him it was published, accompanied with a preface of his own, in which the severest chastisement is inflicted upon Le Clerc. A controversy ensued, in which many of the foreign scholars engaged, and, in general, with great virulence. The result of the whole, however, was to confirm and even exalt the critical reputation of Bentley. Meanwhile, articles of accusation against the master, to the number of fifty-four, having been presented to the bishop of Ely, Dr Bentley, after a few characteristic, but unsuccessful manœuvres, boldly petitioned the queen against the bishop's jurisdiction, and affirmed that the right of visitation belonged to the crown. The decision of this question was ultimately referred to the crown-lawyers, the bishop of Ely having been ordered to suspend, for the interim, all proceedings. After a considerable interval, the arbiters passed sentence, that the crown was the general visitor of the college, but that the bishop of Ely had the right of hearing and deciding upon charges against the master. Meanwhile had been published the long-expected edition of 'Horace,' with a flaming dedication to Harley, earl of Oxford. As to the excellencies and demerits of this celebrated work, the best critics have been long agreed. It abounds with the finest specimens of inexhaustible learning, inventive sagacity, and logical acuteness. It is miserably disfigured, however, by an incessant and inordinate arrogance; it is full of violent and unsupported alterations of the text; while its Latinity is vulnerable in a great number of instances. The errors of this latter description were collected and exposed, with much severity, in two separate publications,

the one by Ker, a teacher in a dissenting academy, the other, entitled, 'Aristarchus Anti-Bentleianus,' a *nom de guerre* assumed by Richard Johnson, a schoolmaster at Nottingham. Bentley's violent innovations upon the text of his author, were, after a long interval, animadverted upon with great learning and bitterness in a rival edition of 'Horace,' by Alexander Cunningham. In 1713 appeared Dr Bentley's reply, under the signature of Phileleutheros Lipsiensis, to Anthony Collins's 'Discourse of Freethinking.' This, though overrated at the time, is a masterly performance. The argument, with one or two exceptions, is conducted with great force; while his immeasurable superiority in point of learning, enables him to expose the gross and frequent blunders of Collins with the happiest success. It is worthy of remark, that in this work he exposes with great severity an error on the part of Collins, into a repetition and obstinate, though ineffectual, defence of which, Bishop Horsley was betrayed in his controversy with Dr Priestly. Collins had translated "ab idiotis evangelistis," "by idiot evangelists," by which, says Bentley, "if he is sincere in this version, he proves himself a very idiot in the Greek and Latin acceptation of that word. *Idiotus, Idiota, illiteratus, indoctus, rudis.* See Du Frene in his 'Glossaries,' who takes notice, that *Idiota*, for an idiot, or natural fool, is peculiar to your English law. What then must we think of our author for his scandalous translation here?" Yet more than fifty years after the publication of this criticism, we find Bishop Horsley translating *Idiotus*, an idiot, and vindicating this unfortunate blunder with untamable pertinacity. For this reply to Collins, Dr Bentley received the thanks of the university of Cambridge. In 1714, the cause between Bentley and his college was brought to trial before the bishop of Ely, and the master's discomfiture appeared inevitable, but the sudden death of the bishop placed the matter once more *sub judice*. Fresh articles were prepared against the master, but the new bishop disclaimed all jurisdiction in the cause. In 1715, Dr Bentley preached and published his great sermon on popery, of which the logic is scarcely inferior to that of Chillingworth, while for spirit and eloquence it may bear a comparison with the best productions of South; of its learning it is enough to say, that it is worthy of Bentley.

When the regius professorship of divinity fell vacant, in 1717, by the death of Dr James, the master of Trinity, by a series of the most dexterous manœuvres, obtained it in spite of obstacles apparently insurmountable. On this occasion he delivered a prelection on the disputed text respecting the heavenly witnesses. It is proved beyond a doubt that he decided against its genuineness. In the same year, the master incurred additional odium, by demanding an extra fee of four guineas from each of the "incepting" doctors of divinity. This demand was undoubtedly illegal, though some specious arguments were alleged in its support. It was resisted by most of the candidates for the degree, and more particularly by Conyers Middleton, a man of great scholarship and powerful talents. They were most of them, however, prevailed upon to pay the sum, on receiving a written promise from the master that he would refund it, should his claim be found untenable. As Bentley refused to listen to expostulation, Dr Middleton commenced against him a process in the vice-chancellor's court, for the recovery of the exacted fee, and a decree for arresting the master was issued. This

decree he contemptuously disobeyed ; on which the vice-chancellor, with the concurrence of his assessors, pronounced him “suspended *ab omni gradu suscepto*.” On his refusal to make proper reparation, the senate, by a large majority, deprived him of all his degrees. A paper war ensued, in which Mr Middleton distinguished himself as a controversialist of consummate ability. By a scandalous misappropriation of the college-funds, the master of Trinity succeeded in buying off one of his most formidable opponents, Serjeant Miller. He was guilty, at the same time, of a series of unjust and tyrannical measures, the only object of which was to reward his own partizans, and gratify his resentment against his opponents. In 1720, we find him busily employed upon a great undertaking which he had projected some years before. This was the preparation of an edition of the New Testament, the text of which should be restored to almost primitive correctness. With this view, he had engaged in laborious collations of manuscripts at home, while he despatched one of the fellows of Trinity abroad for a similar purpose. In October, 1720, he published his proposals for printing this new edition. These were attacked with great virulence by Middleton, in a pamphlet in which he accumulates every epithet and topic of reproach against Bentley. The master—who suspected that Middleton had been assisted by Dr Colbatch, a senior fellow of Trinity, and one of Bentley’s most resolute opponents—replied in a strain of incredible scurrility ; heaping upon the object of his suspicion abuse of every kind. To this, Dr Middleton rejoined in a short piece of very powerful writing. In the course of the following four years we find Dr Bentley engaged in no fewer than six different lawsuits with his enemies, into the details of which we forbear to enter. It is worthy of remark, however, that in every one of these he was successful. On the 26th of March, 1724, he was restored to all his degrees and privileges, by virtue of a “peremptory mandamus” to that effect from the court of king’s bench. The following year produced Dr Bentley’s edition of Terence. This author had been recently edited by Dr Hare, who, though formerly a warm friend and admirer of Bentley, had been gradually alienated from him by a succession of petty misunderstandings and suspicions. To mortify Dr Hare, and to show his own superior knowledge of the Terentian metres, appear to have been the motives which prompted Bentley to this undertaking. The ‘Bentleian Terence,’ though not free from the peculiar and besetting sins of his usual style of criticism, is a noble performance. Many of his emendations display a “curiosa felicitas” almost unrivalled in the history of criticism ; while his ‘Schediasma’ of the metres of Terence is a perfect miracle of genius. It is to be regretted that, with characteristic bitterness, he persecutes Dr Hare through the entire series of his notes, which are one continued strain of cutting and contemptuous irony. The “superbæ vices,” however, were waiting for the great critic himself. With the melevolent intention of forestalling Hare’s, projected edition of ‘Phædrus,’ Dr Bentley edited the Roman fabulist himself with such haste and carelessness, however, as to lay himself open by a thousand *incuriæ*, to say nothing of the numerous unwarrantable alterations of the text, for many of which he did not even attempt to assign any authority or reason. This crude performance, “præcipitatum magis quam editum,” to borrow an expression from Erasmus, was reviewed by Dr Hare in his ‘Epistola Critica,’ the unmeasured acrimony

of which is in some degree extenuated by the provocation he had received.

On the death of Fleetwood, bishop of Ely, who had all along refused to interfere between Bentley and his college, the fellows of Trinity resolved to renew their complaints against the master. After long and vexatious litigation, in which enormous expenses were incurred, the cause was finally referred to the decision of the house of lords. Meanwhile, Dr Bentley had sent forth that immortal *chef-d'œuvre* of absurdity and arrogance, his edition of the 'Paradise Lost': in which he has extirpated or altered many hundreds of lines, alleging, on the ground of their supposed inferiority, that they had been interpolated or corrupted by the person to whom Milton, by reason of his blindness, had committed the transcription of the poem. As it is impossible to suppose that Bentley himself believes this absurd hypothesis, we can only wonder by what judicial infatuation he should ever have been led to propound it seriously to his readers. To have excepted openly against the passages which he fancied he could improve, would have been infinitely more rational and manly than thinly veiling the audacity of his tasteless criticisms under so jejune and extravagant a fiction. As a specimen of his offered emendations, the following may, perhaps, suffice. In place of the celebrated line,

"No light, but rather *darkness visible*,"

he proposes to substitute this exquisite improvement :

"No light but rather a TRANSPICUOUS GLOOM."

We willingly acknowledge, however, that there are some acute remarks, and not infelicitous conjectures to be found in this extraordinary volume; the occasional "flash and outbreak," of that "fiery spirit" which, in its native regions, always blazed out with an effulgence

"οἷος οὐτις παμφανης
αεττης ιδιου ελαμφει χρυσανγυι δομη"
οὐδ' ἡλιου τηλαυγης ακτινων σιλας
τσιουστον εξιλαμψεν."

After a minute and protracted examination of the articles exhibited by the fellows of Trinity against the master, the lords commissioned Dr Greene, the bishop of Ely, to try Dr Bentley upon twenty out of the sixty-four. After a few more delays interposed by the untameable master, the bishop finally sentenced him to be deprived of his mastership. Even *this* was insufficient to subdue the adamant resolution of Bentley. Having discovered that the sentence of the visitor could, according to the letter of the statute, be put into execution by none but the vice-master, he introduced into that office his devoted follower, Walker, who was prepared to sacrifice every thing in the master's cause. This "fidus Achates," in spite of rescript, commination, mandamus, &c. &c. obstinately refused to stir a step against his patron. The death of Bishop Greene in 1738, put an end to all the proceedings against the master, and left him in undisputed possession of the victory. Immediately after the termination of this protracted struggle, Dr Bentley sued his old adversary, Colbatch, for arrears due to the former in his capacity of archdeacon of Ely, and gained his cause. During these unhappy and disgraceful altercations, Dr Bentley had been engaged with great ardour upon his proposed edition of the New Testament;

which, however, never saw the light. The Homeric poems seem to have occupied much of his attention, from the year 1726, to the close of his life. By the splendid discovery of the Digamma—a letter which had been *lost* out of the Greek alphabet for more than two thousand years—he had been guided to many inestimable emendations of the Homeric verses; and in the true Benteleian spirit of enterprise, at the age of seventy, he pledged himself to Lord Carteret to prepare a new edition of the *Iliad* and the *Odyssey*. This pledge, however, he did not live to redeem. The great critic was ridiculed with unsparing rancour by Pope and Arbuthnot, to whom, however, he seems to have given no provocation beyond a not uncharitable judgment upon the Homer of the bard of Twickenham. He did not, however, vouchsafe any thing in the shape of a reply. In 1739, Dr Bentley published his long promised ‘*Manilias* :’ a performance, the merits and blemishes of which closely resemble those of all his editions of the Roman poets. A short time before the death of Bentley, appeared the famous satire against him contained in the fourth book of the *Dunciad* ; of which, however, we can scarcely hesitate to say that the wit is less pungent than the malignity is odious. For the last few years of his life, Bentley is said to have been disabled by paralysis. In July, 1742, he was seized with a pleurisy, and expired on the 14th, having exceeded the age of fourscore by nearly seven months.

It is unnecessary to enter upon any extended analysis of the intellectual and moral character of Dr Bentley. He stands undoubtedly the very first among all the philological critics of every age and nation, “in shape and gesture proudly eminent.” No single individual ever contributed so much to the actual stores of the learned world, or gave so strong an impulse to the study of the ancient classics. With little either of sensibility or imagination, he possessed an understanding which for compass, strength, and subtlety, has rarely been matched. He was by no means destitute of generosity; but all his better qualities were strangled by an arrogant and haughty spirit, which frequently carried him to the most indecent excesses of temper and acts of violence. His theological creed appears to have embraced all the leading doctrines of the gospel. It is melancholy to add, that of that sanctification of the Spirit through the belief of the truth which lifts the soul above the world, forms it to the image of God, and fixes its regards on eternity, no traces are found in the records of his life and conversation. He left behind him a son, and two daughters, one of whom was the mother of the dramatist Cumberland.

John Hough, D. D.

BORN A. D. 1651.—DIED A. D. 1743.

JOHN HOUGH,¹ an eminent and spirited prelate of the church of England, was born in London on the 12th of April, 1651, and received his education at the free school of Birmingham. He entered at Magdalene college, Oxford, on the 12th of November 1669, and

¹ Pronounced Huff.

was subsequently elected a fellow of the same foundation. He was ordained deacon in 1675; and, in 1678, became domestic chaplain to the duke of Ormond, whom he accompanied to Ireland, where the duke was then lord-lieutenant. Mr Hough lived four or five years in this noble family. In 1682 he returned to England, and was collated, in 1685, to a prebend-stall in the cathedral of Worcester, and soon afterwards presented to the living of Tempsford in Bedfordshire.

In March, 1687, the presidentship of Magdalen college became vacant, and notice was given conformably to the statutes of the college, that the fellows would proceed to the election of a new president on the 13th of the ensuing April. But before the appointed day arrived, a mandamus was sent to the fellows, through a Roman catholic, Robert Charnock, recommending them to elect one Anthony Farmer. The fellows addressed a humble representation to the king, in which they urged that Farmer had never been a fellow of the college, and had not any of the qualifications for the office which the statutes required. No answer was returned to their petition; and having waited till the 15th of April—which was the farthest delay allowed by the statutes—they elected the Rev. John Hough to the vacant office, observing all the forms contained in the statutes. On the 17th of the same month the new president was solemnly installed in the chapel of his college. But on the 22d of June following, notwithstanding the intercession of the duke of Ormond, Mr Hough's election was declared void by King James's commissioners for ecclesiastical causes,—a body of men appointed by royal authority only. The court finding, however, that Mr Farmer, whom they had before designed for the office, was a man of bad character, had not the effrontery to persist in their prior declaration in his favour; but, on the 27th of August, issued a mandamus to the fellows to elect Dr Samuel Parker, bishop of Oxford, who was a papist. This the fellows refused to comply with. The king, being in Oxford in September, endeavoured to intimidate the refractory collegians, and, addressing them in no very courteous terms, threatened them with the utmost severity of his displeasure if they did not immediately choose the bishop of Oxford for their president. But they still persisted in their disobedience, with a constancy which did honour to the whole body, and especially to their president Hough. William Penn, the quaker, amongst other persons, attended King James to Oxford on this occasion, and seems to have made an effort to soften the incensed sovereign, and obtain for the fellows that liberty of conscience which he so highly valued. On the 9th of October a deputation from the college, of whom Dr Hough was one, had a conference with Mr Penn at Windsor, and submitted for his perusal the several papers necessary to elucidate the case. "These," says Dr Hough, "he seemed to read very attentively, and after many objections, (to which he owned I gave him satisfactory answers,) he promised faithfully to read every word to the king, unless peremptorily commanded to forbear." But whatever influence he might have had with the king, it was on this occasion, if exerted at all, exerted without effect, for Dr Hough and the fellows of Magdalen college were cited to appear on the 21st of November before certain lords commissioners appointed specially to visit the college. Dr Hough behaved with great temper and firmness in his examination. No solicitation, no menace, no hope nor fear, could induce him to violate his oath

and betray his trust. Notwithstanding the repeated demands of the commissioners, he refused to deliver up the keys of his lodgings to the person whom the king had selected for president; and, finally, before they withdrew, he came again to court, and boldly appealed against all their proceedings as illegal, unjust, and null, exclaiming, "I appeal to my sovereign lord the king, in his courts of justice!" The commissioners proceeded to deprive the refractory fellows of their fellowships, and only two of them were found willing to make any submission to the king. To such a height did the spirit of resistance rise, that the very *demies* refused the vacant fellowships, and the university, in full convocation, refused degrees to three persons who were recommended by his majesty. This noble resistance on the part of Dr Hough and the fellows of Magdalen to the arbitrary mandates of James, had a powerful effect in modifying the slavish obedience which prevailed among the clergy of that day, and in kindling a general spirit of opposition to the tyrannical measures of a bigot king; and, consequently, in preparing the way for a better settlement of the government under King William. When the declaration of the prince of Orange reached England the following year, the court perceived it necessary to yield to the spirit of the times; and on the 11th of October, 1688, the bishop of Winchester, as visitor of Magdalen college, received orders "to settle that society regularly and statuteably," and to strike out the names of all the popish intruders, both fellows and demies.

In April, 1690, soon after the Revolution, Dr Hough was rewarded for the firmness with which he had resisted the arbitrary measures of King James, by the bishopric of Oxford, which he was allowed to hold in conjunction with his presidentship of Magdalen, which he did not resign till he was translated to the diocese of Lichfield and Coventry, in 1689. In 1702 the bishop married the relict of Sir Charles Lee of Billesly, in the county of Warwick, and daughter of Thomas Fisher, Esq. of Walsh Hale near Meriden, in the same county. This lady died in November, 1722. The bishop appears to have regarded her with uncommon affection. "He kept the day of her decease with a religious veneration as long as he lived, and made it his rule to fast on that day; so that his friends, in the latter years of his life, remonstrated against this practice as injurious to his health." Bishop Hough, though he lived to complete his 92d year, and entered upon his 93d, appears to have preserved his intellectual faculties entire to the last. He expired at Worcester on the 8th of May, 1743, and was buried in the cathedral, where there is a very fine monument to his memory by Roubilliac. He does not appear ever to have devoted himself with any degree of assiduity to literary pursuits; he published, during his lifetime, eight sermons only, and left strict injunctions that nothing should be printed from his MSS. after his decease. In his charitable donations and bequests, he was exceedingly munificent.²

² Seward's Biographiana, vol. ii. Life by Wilmot.

John Balguy.

BORN A. D. 1668.—DIED A. D. 1748.

JOHN BALGUY was born at Sheffield, August 12th, 1686, and educated in the grammar-school in that town, of which his father was master. After his father's death he became a pupil of the Rev. Charles Daubrez, the author of a 'Commentary on the Revelation,' who had succeeded to the school. In 1702 he was admitted of St John's college, Cambridge, where he took the degree of M. A., in 1726. In 1708 he was taken into the family of Mr Banks, and became tutor to Joseph Banks, Esq. of Raresby, Lincolnshire, grandfather of the celebrated voyager and philosopher. In 1711 he obtained a small church donative at Lamesly and Temfield in the county of Durham. In 1718 he engaged in what was called the Bangorian controversy, in which he defended Dr Hoadly against several assailants. In the three pamphlets which he wrote in this controversy, he assumed the name of Silvius. Dr Stebbing and Dr Sherlock were the persons against whom he wrote. In 1727 he was presented by Bishop Hoadly with a prebend in Salisbury cathedral. Soon after, he preached an assize-sermon at Newcastle-upon-Tyne,—the subject was party-spirit, and the judges ordered its publication. In 1729 he was preferred to the vicarage of North Allerton, Yorkshire. He died September 21st, 1748, at the age of 63. Besides his tracts in the Bangorian controversy, his chief publications were 'A Letter to a Deist;' 'The Foundation of Moral Goodness,' in two parts; 'Divine Rectitude,' a second letter to a deist; 'The Law of Truth;' 'Essay on Redemption;' 'Six Sermons;'—these, with fifteen others, were published in a posthumous volume. Mr Balguy was distinguished as an author by great perspicuity, simplicity of style, and force of argument. He inclined to the ethical, rather than to the scriptural school of theology; and, from the side which he took in the Bangorian controversy, it will be seen that he belonged to what was then called the liberal party. Throughout his writings he places the grounds of virtue and religion, rather in reason, than in the authority of revelation. The prevailing vice of the divines of his age, was the love of ethical, and what was termed rational theology: Balguy is, however, one of the ablest of this class of divines.

Isaac Watts, D. D.

BORN A. D. 1674.—DIED A. D. 1748.

ISAAC WATTS was born at Southampton on the 17th of July, 1674. He was the eldest of nine children, and named after his father, a decided nonconformist, who had suffered not a little persecution for conscience sake at the hands,—not of "the nation," as Dr Southey, in a memoir prefixed to a recent edition of the 'Horæ Lyricæ, gently insinuates,—but of the high-church clergy. It is affirmed of young

Watts that, almost before he could speak, his greatest delight was in turning over the leaves of books, and that his first pocket-money was devoted to the extension of his little library. So remarkable was his precocity, that while only in his fourth year he began to acquire the Latin language, and was entered as a pupil of the Rev. John Pinhorne, at the free grammar-school of his native town. The rapid progress which the child made in all the various branches of school-learning, and the amiableness of disposition he ever displayed, drew upon him the attention of some of the wealthier classes of the town, who offered to enter him at one of the English universities, and support him while there; but he could not be induced to abandon the principles in which he had been educated, and preferred to sacrifice his worldly interests to his convictions of truth and duty. In his sixteenth year, therefore, he was sent to an academy in London, over which the Rev. Thomas Rowe, at that time pastor of the independent church meeting in Haberdashers' hall, presided. Rowe was a man of considerable learning and great worth. Among the fellow-pupils of Watts were Hort, afterwards archbishop of Tuam; Say, whose poems and miscellaneous pieces were published after his death; and Hughes, the author of 'The Siege of Damascus,' and other dramatic poems. Watts was at once the gentlest and the most studious of all Rowe's pupils. He indeed injured his health by the intensity of his application, and laid the foundation of diseases which were never afterwards eradicated from his constitution, while at this academy. About this period he filled a large volume with dissertations in Latin upon various philosophical and theological topics. He also frequently amused himself with poetical composition.

On the completion of his academical studies, he returned, at the age of twenty, to his father's house, where he appears to have devoted other two years to further preparations for assuming the sacred office, after which he accepted the office of tutor to Sir John Hartopp's son, and resided in family with Sir John, at Stoke-Newington, for five years longer. One of his biographers says, "The long silence of this excellent and accomplished youth, as to the primary object of all his studies, the preaching of the gospel, affords considerable scope for conjecture. It is true he was but still a youth, diffident of himself, and deeply affected with the importance of the ministry, under a sense of his insufficiency, and trembling lest he should go to the altar of God uncalled. But after sixteen years spent in classical studies,—after uncommon proficiency in other parts of learning connected with the work of the ministry,—with every qualification for the sacred office,—living at a time when his public services were peculiarly needed, and when he was known and spoken of as promising celebrity in whatever profession he might choose,—that with all these advantages he should continue in retirement, is a fact difficult to account for, and for which only his extreme diffidence can afford any apology." Mr Southey's remarks are here quite satisfactory: "When it is remembered," says he, "that Mr Watts left the academy in his twentieth year, or soon after its completion, the diffidence which withheld him from hurrying into the pulpit should rather be held forth as an example, than represented as a weakness or a fault. Nor can there be any difficulty in accounting for it, even to those to whom such diffidence might appear ex-

traordinary. He preached his first sermon on the very day whereon he completed his twenty-fourth year; 'probably considering that as the day of a second nativity, by which he entered into a new period of existence;' and in the meantime it is recorded of him, that he 'applied himself to the study of the scriptures, and to the reading of the best commentators, both critical and practical, preparatory to his undertaking the pastoral office, to which he was determined to devote his life, and of the importance of which he had a deep sense upon his mind.'"

In 1798, the year of his first appearance in the pulpit, Watts was chosen assistant to Dr Isaac Chauncey, pastor of the church assembling in Mark-lane; and in January, 1701-2, on the death of Mr Chauncey, he received a call to be his successor, with which he saw it to be his duty to comply. Scarcely, however, had he entered upon the discharge of his pastoral duties before he was seized with a dangerous illness, which impaired his constitution so much that it became necessary to obtain an assistant for him in the person of Mr Samuel Price. While recovering from the effects of this illness, Watts was invited by Sir Thomas Abney, to his house at Theobalds, for change of air, and thither he went, intending to stay but a single week. Providence so ordered it, however, that he spent his whole remaining life under the hospitable roof of this family. "Here," says his biographer, Dr Gibbons, "he enjoyed the uninterrupted demonstrations of the truest friendship. Here, without any cares of his own, he had every thing which could contribute to the enjoyment of life, and favour the unwearied pursuits of his studies. Here he dwelt in a family which, for piety, order, harmony, and every virtue, was an house of God. Here he had the privilege of a country recess, the fragrant bower, the spreading lawn, the flowery garden, and other advantages to soothe his mind, and aid his restoration to health; to yield him, whenever he chose them, most grateful intervals from his laborious studies, and enable him to return to them with redoubled vigour and delight. Had it not been for this happy event, he might, as to outward view, have feebly, it may be painfully, dragged on through many more years of languor and inability for public service, and even for profitable study; or perhaps might have sunk into his grave, under the overwhelming load of infirmities, in the midst of his days: and thus the church and the world would have been deprived of those many excellent sermons and works which he drew up and published during his long residence in this family. In a few years after his coming hither, Sir Thomas Abney died; but his amiable consort survives, who shows the doctor the same respect and friendship as before: and most happily for him, and great numbers besides, (for as her riches were great, her generosity and munificence were in full proportion,) her thread of life was drawn out to a great age, even beyond that of the doctor's. And thus this excellent man, through her kindness, and that of her daughter, Mrs Elizabeth Abney, who in a like degree esteemed and honoured him, enjoyed all the benefits and felicities he experienced at his first entrance into this family, till his days were numbered and finished, and, like a shock of corn in its season, he ascended into the regions of perfect and immortal life and joy." Watts' situation in this family was exactly suited to his temper and circumstances. It relieved him from the ordinary cares

of life, and all anxiety as to temporal matters, while the footing on which he stood with his friends at Theobalds was such, as left no place for any feeling of patronising superiority on the one side, or of dependence upon the other.

Until the infirmities of old age overtook him, Watts continued to benefit the public by his ministrations in the pulpit, and still more by his labours in the study. In 1728 his services as an author were acknowledged by the universities of Edinburgh and Aberdeen, who conferred upon him the degree of D. D. in a very handsome manner. He died on the 25th of November, 1748, in the 75th year of his age.

Dr Watts was a man of eminent, saint-like piety. In his literary character he falls to be regarded as a poet, a philosopher, and a theologian. "Few men," says Dr Johnson, speaking of Dr Watts, "have left such purity of character, or such monuments of laborious piety. He has provided instruction for all ages,—from those who are lisping their first lessons, to the enlightened readers of Malebranche and Locke; he has left neither corporeal nor spiritual nature unexamined; he has taught the art of reasoning, and the science of the stars. His character, therefore, must be formed from the multiplicity and diversity of his attainments, rather than from any single performance; for, though it would not be safe to claim for him the highest rank in any single denomination of literary dignity; yet, perhaps, there was nothing in which he would not have excelled, if he had not divided his powers to different pursuits." Watts' 'Psalms and Hymns' are well-known, and need not be here made the subject of criticism. Few, we suppose, would rank them among the finest efforts of poetry, yet their's is a merit above all human eulogy in the fact that they have now supplied for above a century, and still supply, the devotional exercises of many thousand dissenting congregations throughout England and America. His 'Hymns and Songs for Children' are still the most popular manual in use for storing the infantile mind with scriptural truths, in that form which most easily recommends itself to their attention and impresses itself upon their memory. As a metaphysician he is entitled, if not to the praise of originality and profundity, at least to that of great clearness and precision. His 'Logic' is still used as a text-book in the English universities; and his work, 'On the Improvement of the Mind,' has received the highest eulogy from a no less competent judge than Dr Samuel Johnson. "In the pulpit," says Dr Johnson, "though his low stature, which very little exceeded five feet, graced him with no advantages of appearance, yet the gravity and propriety of his utterance made his discourses very efficacious. Such was his flow of thoughts, and such his promptitude of language, that, in the latter part of his life, he did not pre-compose his cursory sermons, but, having adjusted the heads, and sketched out some particulars, trusted for success to his extemporary powers." If his practice came at all up to his precepts on pulpit-style and oratory, he must have been a most fascinating preacher. "Suppose two preachers," he says, "were desired to minister to the same auditory, on a day of fasting or praise, and on the same subject too. One of them has all the beauty, force, and skill of clear and calm reasoning; the other not only instructs well, but powerfully moves the affections with sacred oratory. Which of these two will best secure the attention of the people, and guard them from drowsiness or wan-

dering? Surely, he that touches the heart, will fix the eyes and the ears and all the powers; while he that merely endeavours to inform the head, will find many wandering eyes, and some sleepers." In another sermon upon the same subject, 'The Use of the Passions in Religion,' he exclaims, "Does divine love send dreaming preachers to call dead sinners to life,—preachers that are content to leave their hearers asleep on the precipice of eternal destruction? Have they no such thing as passion belonging to them? Have they no piety? Have they no fear? Have they no sense of the worth of souls? Have they no springs of affection within them?—Or do they think their hearers have none?—Or is passion so vile a power that it must be all devoted to things of flesh and sense, and must never be applied to things divine and heavenly? Who taught any of us this lazy and drowsy practice? Does God or his prophets, or Christ or his apostles, instruct us in this modish art of still life, this 'lethargy of preaching?' Did the great God ever appoint statues for his ambassadors, to invite sinners to his mercy? Words of grace written upon brass or marble, would do the work almost as well!—How cold and dull and unaffected with divine things is mankind by nature! How careless and indolent is a whole assembly, when the preacher appears like a lifeless engine, pronouncing words of law or grace, when he speaks of divine things in such a dry, in such a cold and formal manner, as though they had no influence on his own heart! When the words freeze upon his lips, the hearts of hearers are freezing also."

III.—LITERARY SERIES.

Charles Cotton.

BORN A. D. 1630.—DIED A. D. 1687.

CHARLES COTTON, the well-known author of 'Virgil Travestie,' was born in 1630. He was the son of Charles Cotton of Beresford in Staffordshire, of whom Clarendon speaks in terms of high commendation, declaring that "no man in the court, or out of it, appeared a more accomplished person." The subject of the present memoir was educated at Cambridge; and Granger says that "he was esteemed one of the ornaments of that university." He appears to have directed his attention, while at Cambridge, chiefly to the classics; but he also cultivated the literature of France and Italy with considerable assiduity, and subsequently perfected his knowledge of the leading continental languages by foreign travel.

His first publication was a translation of the president De Vaix's account of the Stoic philosophy, which he is said to have undertaken at the request of his father. In 1671, he published a version of Corneille's tragedy founded on the story of the Horatii and Curiatii. This

translation had been executed some years before, for the amusement of his sister. His 'History of the Life of the Duke D'Espernon,' had appeared the preceding year. Between the date of the appearance of the latter work and his celebrated mock-heroic, Cotton seems to have spent some time in Ireland. The latter performance first appeared in 1678, under the title of 'Scarronides, or Virgil Travestie, a mock poem on the first and fourth books of Virgil's *Æneis* in English burlesque.' This effort of his comic muse was, as the title intimates, an imitation of Scarron's version of the Mantuan bard, and it is certainly entitled to as much praise as is due to its French model, or to any other parody. It is highly humorous, but its wit too frequently degenerates into sheer licentiousness. The same may be said of his 'Burlesque upon Burlesque,' or travestied version of Lucian's dialogues; only the reader who is acquainted with the original work feels less regret at the transformation wrought upon it by the miming translator. Next to the 'Virgil Travestie,' Cotton's best work is his translation of Montaigne's *Essays*, in which he has fully entered into the style and spirit of the original. After his death, in 1689, a supplementary volume of his poem was published in one volume, octavo. There is also a duodecimo volume, which has been several times reprinted, entitled 'The Genuine Poetical Works of Charles Cotton, Esq.' which, however, contains only his three principal pieces, namely, his travesties of Virgil and of Lucian, and a poem entitled 'The Wonders of the Peak.'

Cotton was a man of considerable genius; but he appears to have wasted his talents upon efforts unworthy of them.

Sir William Petty.

BORN A. D. 1623.—DIED A. D. 1687.

THIS ingenious gentleman was the eldest son of Anthony Petty, a clothier at Rumsey, in Hampshire, where he was born in 1623. Almost from his infancy he discovered a genius for the mechanic arts. According to his own account, he made rapid progress in polite literature, having attained a competent knowledge of the Greek, Latin, and French languages, by the time he was fifteen years of age. Thus accomplished, he went in search of further improvement to the university of Caen, in Normandy. Upon his return to England, he obtained a situation in the navy-office; and having saved about threescore pounds, he deemed this small sum a sufficient fund to defray the expenses of travelling to foreign parts. With this pittance, therefore, he embarked for the Netherlands, about the year 1643, taking with him his younger brother Anthony, whose education he likewise undertook. At this time he had resolved to study physic; and with this design he successively visited Leyden, Utrecht, Amsterdam, and Paris. The latter university being then in great repute, he spent a considerable time at it, and applied himself diligently to the study of anatomy, reading the works of Vesalius, the famous Flemish anatomist, in company with the celebrated Hobbes, who took great pleasure in associating with the youth and forwarding his pregnant genius. It may be easily conceived, that sixty pounds could do little more than set him out in his journey, and

defray the most ordinary expense of travelling ; it has therefore been surmised that he carried on some advantageous branch of traffic with his own country during the three years he resided on the continent, by which he was enabled to support himself genteelly, and to return to England in 1646, bringing home with him ten pounds more than he carried out.

In the year 1647, he obtained a patent for an instrument resembling the modern pantograph, whereby two copies of the same thing might be written at once. Some time after this he fixed his abode at Oxford, where he practised chemistry and physic with great success, and assisted Dr Clayton, the professor of anatomy, in his dissections. In 1649, a parliamentary recommendation was sent to Brazen-nose college, to elect him to a fellowship made void by ejection, which was complied with ; and, at the same time, the university conferred upon him an honorary degree of doctor of physic. In 1650, he was admitted to the college of physicians in London. In the beginning of the year 1651, Dr Petty was elected anatomy-professor upon the resignation of Dr Clayton ; he likewise succeeded Dr Knight in the professorship of music in Gresham college. The following year he was appointed physician to the army in Ireland ; he was likewise physician to three successive lord-lieutenants, Lambert, Fleetwood, and Henry Cromwell. His fertile genius, however, could not be confined to the science of medicine alone. Being an excellent mathematician, he observed that, after the rebellion in Ireland of 1641, the forfeited lands, which had been allotted to the soldiers for suppressing it, were very defectively measured, and made such representations upon the subject to Oliver Cromwell, that he granted him a contract in 1654, to make new admeasurements, which he executed with great accuracy. By this contract he gained upwards of ten thousand pounds. And it appears, by authentic records, that in 1655 he had surveyed 2,800,000 acres of forfeited improveable land, part of which he had divided amongst the disbanded soldiers. Henry Cromwell being appointed lord-lieutenant of Ireland in the course of that year, he chose Dr Petty to be his secretary ; and, in 1657, made him clerk of the council, and procured him a seat in the English parliament, in which he served for the borough of Westlow in Cornwall. He met with a severe mortification, however, in being impeached in March, 1658, by Sir Hierom Sankey, for high-crimes and misdemeanors in the execution of his office of surveying, and distributing the Irish lands. The matter came not to a final issue, the parliament being suddenly dissolved by Richard Cromwell. But Sir Hierom Sankey commenced a more vigorous prosecution against him in Ireland, upon his return thither soon after the dissolution of the parliament ; and though he published a justification of himself, yet neither this performance, nor a letter written in his favour by Henry Cromwell, to his brother the protector, could prevent his being dismissed from all public employment as soon as Richard Cromwell had resigned, and the remnant of the long parliament had re-assumed the reins of government.

On the Restoration, Dr Petty came to England, and was very graciously received by his majesty ; soon after, he resigned his professorship of Gresham college, the king having appointed him to be one of the commissioners of the court of claims, established in Ireland in 1662, to set-

the claims relating to forfeited estates in that kingdom. His majesty likewise conferred on him the honour of knighthood, granted him a new patent constituting him surveyor-general of Ireland, and, in his instructions to the court of claims, ordered that all the forfeited lands which had been assigned to him, and of which he had been possessed in May, 1659, before his dismissal from his former employments, should be confirmed to him for ever. Sir William Petty's estate amounted now, according to his own account, to six thousand pounds per annum.

Upon the institution of the Royal society of London, in 1662, Sir William Petty was elected one of the council; and though he no longer practised as a physician, his name was inserted in the list of the fellows, upon the renewal of the charter of the college of physicians, in 1663. Sir William about this time invented a double-bottomed ship, to sail against wind and tide, which performed one successful voyage very expeditiously, from Dublin to Holyhead, in July, 1664. He gave a model of this vessel to the Royal society, which is still preserved in their repository; he likewise communicated to that learned body, in 1665, a discourse on ship-building. Sir William employed great part of his time for many years in attempts to improve upon his ship; and after having made upwards of twenty models at great expense, he at length had a vessel completed according to his own instructions, which was publicly tried in the harbour of Dublin, in December, 1684. Sir William had asserted, "that he would construct passage-boats between Dublin and Chester, which should be a kind of stage-boats; for they should be as regular in going out and returning on set days, in all weathers, as the stage-coaches between London and any country town:" but this experiment completely failed. Yet the vexation occasioned by the disappointment did not deter Sir William from continuing his studies for the improvement of shipping during the remainder of his life, and though he made no more public experiments, he wrote several ingenious essays on the subject.

In the year 1666, Sir William published a book entitled '*Verbum Sapienti*, containing an account of the Wealth and Expenses of England, and the method of raising Taxes in the most equal Manners shewing likewise, that England can bear the charge of Four Million: annually, when the occasions of the Government require it.' Though this was the first tract on the public revenues published by our author, yet it appears that his famous treatise on political arithmetic—of which further mention will be made in the account of his posthumous works—was presented by him to Charles II. in manuscript, upon his restoration. He had likewise published a small piece on a more limited plan in 1662, entitled '*A Treatise on Taxes and Contributions: shewing the Nature and Measures of Crown Lands, Assessments, Customs, Poll-money, Lotteries, Benevolence, &c.*' but his '*Verbum Sapienti*' was a better display of his abilities as a political calculator, and was well-received from its novelty, there being at that time scarcely any thing extant upon the finances or the property and resources of the kingdom.

In 1667, he married Elizabeth, daughter of Sir Hardresse Walbe, and relict of Sir Maurice Fenton, baronet; and from this time he engaged in various pursuits,—he opened lead-mines, and began a trade in timber; he likewise set up iron-works, and established a pilchard fishery,

all in Ireland, by which he greatly benefited that country and enriched himself. Though he now resided chiefly in England, yet he made frequent visits to Ireland, and promoted the establishment of a philosophical society at Dublin—in imitation of the Royal society of London—of which he was president in 1684. In 1685, he made his will, which is as remarkable as any other transaction of his life; amongst other things he takes notice, that from thenceforward, “he should confine his studies to the anatomy of the people, to political arithmetic, and to the improvement of ships, land-carriages, and pumps, as of most use to mankind, not blaming the study of other men.” But death put a period to his useful labours in the year 1687, when he was carried off by a gangrene in his foot, occasioned by the gout. Sir William Petty was the first able financier of this country, who reduced the art of raising and applying the public revenues of the kingdom to a scientific system. His ‘Political Arithmetic’ is a master-piece of its kind, considering the time at which it appeared, and long served as a grammar to the students of political economy. It was published in London, by his son, in 1690, in 8vo., and has been frequently reprinted. Sir William Petty’s eldest son was created Baron Shelburne, in the county of Waterford, by William III., but dying without issue, he was succeeded in that honour by his younger brother, Henry, who was created Viscount Dunkeron, in the county of Kerry, and earl of Shelburne, in 1718. From this nobleman is descended the present marquess of Lansdowne. Sir William Petty’s history affords a remarkable instance of the establishment of a noble family, from the united efforts of ingenuity and industry in one man, who, from so small a beginning as sixty pounds, and after being reduced to such penury in France, as to be obliged “to live for a week on two or three penny worth of walnuts,” hewed out a fortune to himself, and left his family at his death, £6,500 per annum in land, above £45,000 in personal effects, and a plan of demonstrable improvement on his estate, to produce £4000 per annum more.

Thomas Shadwell.

BORN A. D. 1640.—DIED A. D. 1692.

THIS dramatic poet was descended of a good family of Staffordshire, but was born at Staunton-hall in Norfolk, a seat of his father’s. He was educated at Caius college, Cambridge, and afterwards entered the Middle Temple. The study of the law, however, had no charms for him. He went abroad, and amused himself for a time with travelling. On his return he applied himself to writing for the stage, and with so much vigour, that in a short time he had produced no fewer than seventeen pieces, on the strength of which he succeeded Dryden in the laureateship at the Revolution. Dryden resented the affront thus put upon him through Shadwell by introducing him into his ‘Mac Flecknoe’ in these lines:—

“Others to some faint meaning make pretence,
But Shadwell never deviates into sense.”

This is severe enough; but Rochester has affirmed that "if Shadwell had burnt all he wrote, and printed all he spoke, he would have had more wit and humour than any other poet." Shadwell was a great favourite too with Otway.

The plays of this dramatist are sufficiently imbued with the wretched taste and morals of Charles's profligate court. There is a thorough profligacy in his comedies, yet he is said to have been an amiable private character: nay, he actually takes no small credit to himself for the morality of his writings! With equal complacency, and with equal reason, he looked upon himself as the restorer and improver of Molière and of Shakspeare himself! He says, in the preface to his '*Psyche*,' "I will be bold to affirm, that this is as much a play as could be made upon this subject," whereas nothing more utterly contemptible was ever conceived than his treatment of that most beautiful fiction of antiquity. Altering a play from Molière, he says, that he is bold to assert, "without vanity, that Molière's part has not suffered in his hands," whereas he has mangled the witty Frenchman wherever he has touched him. But it is in his improvements of Shakspeare that the consummate vanity and besotted tastelessness of the man shine forth most conspicuously. "Shakspeare," he says, "never made more masterly strokes than in '*Timon of Athens*;' yet," he adds, "I can truly say I have made it into a play." This he has done by introducing two female characters,—the one a mistress, whom Timon is about to cast off in order to take a wife,—the other his intended bride; the latter jilts him in his misfortunes,—the former follows him in private at his death, and kills herself for grief. The following is Mr Shadwell's improved version of the concluding speech of Alcibiades:—

"Poor Timon! I once knew thee the most flourishing man
Of all th' Athenians; and thou still hadst been so,
Had not these smiling flattering knaves devoured thee,
And murdered thee with base ingratitude!
His death pull'd on the poor Evandra's too,—
That miracle of constancy and love!
Now all repair to their respective homes,
Their several trades, their business and diversions;
And whilst I guard you from your active foes,
And fight your battles, be you secure at home.
May Athens flourish with a lasting peace,
And may its wealth and power e'er increase!"

Shadwell is not to be too severely thought of for these absurdities. He lived in an age when men of infinitely higher genius, and who ought to have known better what they were about, and felt more keenly the atrocities they were perpetrating, were guilty of equal, and, in some instances, still more daring profanation. Davenant and Dryden, be it remembered, improved Shakspeare's '*Tempest*;' and Dryden extended the benefit of his powers to the '*Paradise Lost*,' which he kindly turned into rhyme for its future credit with the world!

Henry Purcell.

BORN A. D. 1658.—DIED A. D. 1695.

THIS eminent musician was the pupil of Dr Blow, but his earliest published compositions were formed, according to his own account, after the style of the Italian masters. They consist of twelve sonatas for two violins and a bass, and resemble those of Bassani in their structure. "The unlimited powers of Purcell's genius," says Dr Burney, "embraced every species of musical composition known in his time, and with equal felicity. In writing for the church, whether he adhered to the elaborate style of his predecessors, in which no instrument is employed but the organ, and the several parts are constantly moving in fugue and counterpoint,—or, giving way to feeling and imagination, adopted the new and more expressive style of which he was himself one of the principal inventors, accompanying the voice-parts with instruments to enrich the harmony,—he manifested equal abilities and resources. In compositions for the theatre, though the colouring and effects of an orchestra were then but little known, yet he employed them more than any of his predecessors had done, and gave to the voice a melody more interesting and impassioned than had yet been heard out of Italy."

Many of our popular songs are the composition of Purcell. Among these may be mentioned 'Mad Tom,' the first part of which was the work of this composer, and the second, added at a much later period, of Hayden. Another splendid piece of composition is entitled, 'The Croaking of the Toad;' it is a song in three strains, containing some most exquisite passages, such as would do honour to any composer. Much of his most excellent church music still remains in manuscript in our cathedrals, and it is to be feared that some of it was irrecoverably lost in the late burning of York-minster.

Purcell died at the early age of 37; having been born in 1658, and dying of consumption in 1695. Had he lived longer he would probably have exercised a deeper influence over our music, and laid the foundation of something like a national school in his art.

John Eachard.

BORN A. D. 1636.—DIED A. D. 1697.

JOHN EACHARD, master of Catharine-hall, Cambridge, and author of several highly erudite and ingenious works, was born about the year 1636. He was educated at Cambridge, where he took the degree of M. A. in 1660.

In 1670, he appeared, for the first time, as an author in a piece entitled, 'The Grounds and Occasions of the Contempt of the Clergy and Religion inquired into.' Eachard was a thorough churchman, but he plainly affirms that "the ignorance of some, and the poverty of others, of the clergy" are daily bringing the church into contempt, and endangering its very existence, as well as impeding its usefulness. He

points out several errors, as he regards them, in the system of education which the candidates for holy orders pass through, and in particular, objects to the undue proportion of time and attention required to be bestowed on what is called classical literature. "You shall have lads," says he, "that are arch knaves at the nominative case, and that have a notable quick eye at spying out the verb, who, for want of reading common and familiar books, shall understand no more of what is plain and easy, than a well-educated dog or horse. Or suppose they were taught—as they might much easier be than what is commonly offered to them—the principles of arithmetic, geometry, and such alluring parts of learning, as these things undoubtedly would be much more useful, so much more delightful to them, than to be tormented with a tedious story, how Phaeton broke his neck, or how many nuts and apples Tityrus had for his supper." In this lively manner Eachard exposes the absurdity of making a purely classical education, as it is called, the object of the student's exclusive attention, and of supposing that a knowledge of two dead languages is sufficient to equip a man for the due discharge of the practical and active duties of life. Eachard's book made a considerable noise at the time of its appearance, and called forth a number of answerers, "whose memory," says Swift, "if he had not kept alive by replies, it would now be utterly unknown that he was ever answered at all."

In 1671, Eachard published a work entitled 'Mr Hobbes' State of Nature considered,' in which the philosopher is handled with a mixture of rudeness and pleasantry which singularly contrasts with his own "starched mathematical method."

In 1675, Eachard succeeded Dr John Lightfoot in the mastership of Catharine-hall, and in the year following was created D. D. by royal mandate. He died in July, 1697. His collected works were published by Davies, in 1774, in three volumes, 12mo.

John Wallis.

BORN A. D. 1616.—DIED A. D. 1703.

DR WALLIS, Savillian professor of Geometry in the university of Oxford, was the son of the Rev. John Wallis, rector of Ashford in Kent. In 1632 he was sent to Emanuel college, Cambridge, after having gone through the ordinary routine of school discipline at Tenterden, in his native county, and afterwards at Felsted, in Essex. His tutor at Cambridge was Anthony Burgess. In 1637, he proceeded B. A.; and in 1640, he took the degree of M. A.

Having taken orders, he lived about a year as chaplain in the house of Sir Richard Darby; but we find him soon afterwards holding a fellowship of Queen's college, Cambridge, which he must have renounced on his marriage in 1644. He was appointed one of the secretaries to the Westminster assembly; and at this period he supplied a church in Ironmonger-lane, London. Shortly after the breaking out of the civil war, Wallis obtained a high reputation for his skill in interpreting secret cyphers. "About the beginning," says he, "of our civil wars, a chaplain of Sir William Waller showed me, as a curiosity, an intercepted

letter written in cypher, (and it was indeed the first thing I had ever seen of the kind;) and asked me, between jest and earnest, if I could make any thing of it? and was surprised, when I told him, perhaps I might. It was about ten o'clock when we rose from supper; and I withdrew to my chamber to consider of it. By the number of different characters in it, I judged it could be no more than a new alphabet; and before I went to bed I found it out; which was my first attempt upon decyphering: and I was soon pressed to attempt one of a different character, consisting of numerical figures, extending to four or five hundred numbers, with other characters intermixed, which was a letter from secretary Windebank, (then in France,) to his son in England; and was a cypher hard enough, not unbecoming a secretary of state. And when, upon importunity, I had taken a great deal of pains with it without success, I threw it by; but after some time I resumed it again, and had the good hap to master it. Being encouraged by this success beyond expectation, I have ventured upon many others, and seldom failed of any that I have attempted for many years; though of late the French methods of cyphers are grown so extremely intricate, that I have been obliged to quit many of them, without having patience to go through with them." Wallis's fame as a decypherer promised him ample employment from the government, even after the Revolution; but he laboured for thankless and forgetful masters. In a letter to the earl of Nottingham, who was at that time secretary to William III. dated August 4th, 1689, he says: "From the time your lordship's servant brought me the letter yesterday morning, I spent the whole day upon it, (scarce giving myself time to eat,) and most part of the night; and was at it again early this morning, that I might not make your messenger wait too long." In another: "I wrote to his lordship the next day, on account of the difficulty I at first apprehended, the papers being written in a hard cypher, and in a language of which I am not thoroughly master; but sitting close to it in good earnest, I have (notwithstanding that disadvantage) met with better success, and with more speed, than I expected. I have therefore returned to his lordship the papers which were sent me, with an intelligible account of what was there in cypher." Being hard pressed by the earl of Nottingham, to decipher some documents, he thus writes at the conclusion of one of his letters: "But, my lord, it is hard service, and I am quite weary. If your honour were sensible how much pains and study it cost me, you would pity me; and there is a proverb of not riding a free horse too hard." The doctor's hint was thrown away for this time: he was a little more plain in his next, wherein he says, "However I am neglected, I am not willing to neglect their majesties' service; and have therefore re-assumed the letters which I had laid by, and which I here send decyphered: perhaps it may be thought worth little, after I have bestowed a great deal of pains upon them, and be valued accordingly; but it is not the first time that the like pains have been taken to as little purpose, by my lord," &c.—In another appears the following postscript, dated August 15, 1691: "But, my lord, I do a little wonder to receive so many fresh letters from your lordship without taking any notice of what I wrote in my last, which I thought would have been too plain to need a decypherer; certainly your other clerks are better paid, or else they would not serve you." King William, however, became at last

so sensible of his services as to grant him a pension of £100 per annum, with survivorship to his grandson whom he had instructed in the art of decyphering.

About the year 1658, Wallis published his 'Tractus de Loquelâ Grammatica-physicus;' wherein he gives a particular account of the physical or mechanical formation of sounds used in speech. In the year 1699, he published at Oxford three large folios upon mathematics, with the title, 'Mathesis Universalis.' Part of the third volume of his 'Opera Mathematica,' is employed in preserving and restoring divers ancient Greek authors, which were in danger of being lost. In the year 1642, he published a book, entitled 'Truth Tried,' in answer to a treatise written by Lord Brook, entitled 'The Nature of Truth.' In the year 1658, he published, in Latin, his 'Grammar of the English Tongue, for the use of foreigners.' In his 'Praxis Grammatica,' he gives us the following jeu-d'esprit: "A certain learned French gentleman," he says, "proposed to me the underwritten four chosen French verses, composed on purpose; boasting from it wonderfully of the felicity of his French language, which expressed kindred senses by kindred words; complaining, in the mean while, of our English one, as very often expressing kindred senses by words conjoined by no relation:

Quand un cordier, cordant, veult corder une corde;
Pour sa corde corder, trois cordons il accorde:
Mais, si un des cordons de la corde décorde,
Le cordon décordant fait décorder la corde.

But, that I might show that this felicity of language was not wanting to our own, immediately, without making choice of fresh matter, I translated verbally the same four verses into the English tongue, retaining the same turn of words which he had observed in his, only substituting the word *twist*, purely English, for the exotic word *cord*, which he expected me to use:

When a twister, a-twisting, will twist him a twist,
For the twisting his twist, he three twines doth entwist;
But, if one of the twines of the twist does untwist,
The twine that untwisteth, untwisteth the twist.

And to them these four others:

Untwirling the twine that untwisted between,
He twirls with his twister the two in a twine:
Then, twice having twisted the twines of the twine,
He twisteth the twine he had twined in twain.

And these:

The twain that, in twining before in the twine,
As twins were entwisted, he now doth untwine:
'Twixt the twain intertwisting a twine more between,
He, twirling his twister, makes a twist of the twine."

In the year 1658, came out his 'Commercium Epistolicum,' being an epistolary correspondence between Brouncker and Dr Wallis, on one part, and Messrs Fermate and Frenicle, (two French gentlemen,) on the other; occasioned by a challenge given by Mr Fermate, to the English, Dutch, and French mathematicians. In reference to this

work Sir Kenelm Digby thus writes to the doctor from Paris: "I beseech you to accept of the profession I here make you, with all truth and sincerity; which is, that I honour most highly your great parts and worth, and the noble productions of your large and knowing mind, which maketh you the honour of our nation, and envy of all others; certainly you have had the satisfaction to have had the two greatest men in France, (Messrs Fermate and Frenicle,) to cope with; and I doubt not but your letter will make them, and all the world, give as large and as full a deference to you. This excellent production of your single brain hath convinced our mathematicians here, that, like Samson, you can easily break and snap asunder all the Philistines' cords and snares, when the assault cometh warmly upon you." Mr Frenicle writes thus to Sir Kenelm Digby:—"I have read over the last letter of the great Dr Wallis, from which it appears plain to me, how much he excels in mathematical knowledge. I had given my opinion of him dreaming, but now I willingly give my judgment of him waking. Before, I saw Hercules, but it was playing with children; now I behold him destroying monsters at last, going forth in gigantic strength. Now must Holland yield to England, and Paris to Oxford." Thus ended this learned dispute; during which many other ingenious problems were started, and solved, equally to the honour of the doctor.

In 1655, Mr Thomas Hobbes published 'Six Lessons to the Professors of Mathematics in Oxford.' Upon this the doctor wrote an answer, entitled, 'Due Correction for Mr Hobbes, or School Discipline for not saying his Lesson right.' In 1661, he was appointed one of the divines who were empowered to review the book of Common prayer. Upon the Restoration he met with great respect; and was not only admitted one of the king's chaplains in ordinary, but likewise confirmed in his two places of Savilian professor, and keeper of the archives, at Oxford. It does not however appear that Dr Wallis held any considerable church-preferment, or that he was desirous of it; for, writing to a friend upon that subject, he says, "I have not been fond of being a great man; studying more to be serviceable, than to be great; and therefore have not sought after it." However, in the year 1692, the queen made him the proffer of the deanery of Hereford, which, being not quite agreeable to his mind, he declined; probably not thinking it worth his accepting; for, he observes to a friend upon this occasion, that "It was a proverb, when I was a boy, Better sit still, than rise to fall. If I have deserved no better, I shall doubt whether I have deserved this; it being but equivalent to what I have, and with which I am contented; I am an old man, and am not like to enjoy any place long."

The doctor lived to a good old age, being upwards of eighty-seven when he died. He was interred in the choir of St Mary's church, Oxford, where a handsome monument is erected to his memory.

John Dryden.

BORN A. D. 1631.—DIED A. D. 1700.

JOHN DRYDEN was born at the parsonage house of Aldwinkle, All Saints, in the county of Northampton, on or near the 9th of August, 1631. His family originally came from Cumberland, in which county, and in the adjoining districts, the name is frequently to be met with at the present day. His great-grandfather, we are told by Anthony Wood, was honoured with the friendship of Erasmus, and conferred the name of that illustrious scholar on his son, Erasmus Driden, (so the name was then spelt,) who was afterwards created a knight-baronet by James I. Of the poet's father, Erasmus Driden, the third son of this Sir Erasmus, little more is known than that he was a man of great probity, and acted as a justice-of-the-peace during the reign of Cromwell. It is worthy of note, that the religious creed of Dryden's family was puritanic. Even in the reign of Elizabeth, one of his ancestors had been noted for his puritanic notions, and from him they had descended undiluted to the poet's father, while his mother was daughter to that zealous puritan, Sir Gilbert Pickering, whose name will be remembered by readers of history in conjunction with the gunpowder plot. We have thus to add another eminent name to the long catalogue of illustrious men, including Cudworth, Milton, Bolingbroke, and Locke, who received their education among the despised fanatics whose enmity to literature has formed so copious a theme for declamation with the bigots and sciolists of another party. John Dryden was the oldest of a large family. He received the rudiments of his education at Tichmarsh, near his father's residence, whence he was subsequently admitted a king's scholar at Westminster, then governed by the celebrated Dr Busby. The skill with which he executed the poetical translations prescribed at Westminster, gave some promise of future excellence, but on the whole it can scarcely be said that his youth afforded any strong indications of future greatness. Having obtained a Westminster scholarship, he removed to Trinity-college, Cambridge, in 1650. His tutor was the Rev. John Templer, an author of some learning and ability, though now forgotten. At college he earned little or no distinction, and although he took the degree of B. A., he neither proceeded M. A. nor obtained a fellowship. Whether he was a frequent votary of the muse during his academic career cannot now be known. Very little of what he wrote while at college has descended to our times, and that little is too outrageous an imitation of the metaphysical poetry then in vogue, to make us regret its scantiness.

He left the university in 1657, and went up to London, where he became secretary to his cousin, Sir Gilbert Pickering. His father was already dead, and had left him in possession of an estate which yielded him £60 a year, but small as this income was, his prospects in life were excellent. His kinsman and patron, Pickering, had been one of the judges of King Charles, and was at that time a member of Cromwell's privy council and lord-chamberlain of the protector's household. His uncle, Sir John Dryden, was also a zealous puritan, and in good odour

at Whitehall. In such circumstances it would have been easier to predict Dryden's rapid progress through the gradations of office, and his gradual rise to importance as a strenuous commonwealth's man and a zealous supporter of the covenant, than to foresee his becoming, under a different dynasty, the poet of princes and the prince of poets—the most subtle apologist of arbitrary power, and the most profligate wit of a licentious age. His first appearance as an author was in an elegy on the death of Oliver Cromwell, a production long afterwards remembered to his extreme mortification, though in point of sentiment and style it afforded a promise of regeneration from the false taste which had hitherto governed him, and was inferior to none of the publications in which that memorable event was lamented, save Waller's well known lines. The restoration overturned all his political prospects, but it was probably hailed by him with sincere joy as affording a release from the trammels of a party whose rigid morality must have been galling to one of his temperament. Be that as it may, he produced a gratulatory ode on the occasion, under the title of '*Astræa Redux*,' and the coronation which followed again called forth the tribute of his incense. The best excuse that can be given for Dryden's sudden change of principle is, that he now found himself compelled to live by his wits, and such adventurers, like pirates, deem every thing fair game. He has not been the last instance of a poet starting in life as a rank republican, and ending by becoming the laurelled panegyrist of tyranny. His circumstances at this time must have been narrow, but his talents were rapidly introducing him to the notice of the court, and his election as a member of the Royal Society soon after its formation, is a proof of the reputation he had already acquired. Not to break the chain of our narrative, we may here mention, that the '*Victory over the Dutch*,' and the '*Annus Mirabilis*,' together with one or two short pieces, were the only purely poetical productions of Dryden's muse for a considerable time after the restoration. The '*Annus Mirabilis*,' published in 1667, was the longest poem he had written, and in many respects the best, though exhibiting some of that fondness for metaphysical turns of thought and expression which characterised his earlier effusions. It is in the elegiac stanza, which his admiration of Davenant's *Gondibert* had made a favourite with him; and though sometimes ludicrous from the marriage of lofty epithets and extravagant similes to technical phraseology and ordinary events, it displays a command of language, and a magnificent profusion of illustration not altogether unworthy of its author's future fame.

Mere poetry, however excellent, was little better than a drug at this period. The drama was the only species of literature to which a fostering hand was given. We had indeed already in our language dramatic compositions to which the best writers of Greece and Rome had produced no equal, but our great masters in the art were distasteful to Charles and his dissolute courtiers, whose judgment led them to reject the exquisite poetry of the Elizabethan age, tainted as it no doubt was by an inexcusable coarseness, for the more polite, though in reality the more licentious, productions of the foreign stage. To them ribaldry was humour,—rant, sublimity,—and indelicacy, wit. In compliance with this prevailing taste, every writer who aimed at popular favour was compelled to lay aside all respect for our elder dramatists, and to imitate, to the best of his ability, French tragedy and Spanish comedy.

Among the rest, Dryden, who, as a necessary consequence of his resolution to live by literature, betook himself to the stage, went with the stream. His first play, 'The Wild Gallant,' was acted in 1663, but with little success. In the same year was acted his next production, 'The Rival Ladies,' a tragi-comedy, of which the tragic parts were written in rhyme and the comic in blank verse. In a dedication to the earl of Orrery prefixed to 'The Rival Ladies' on its publication, Dryden strenuously defends this employment of rhyme, and, if we may judge from the success which attended his subsequent efforts in this style, the public assented to his arguments. It would be overstepping our province to define or describe the heroic play, of which 'The Rival Ladies' is a specimen, and to the cultivation of which Dryden now devoted himself. Let it suffice to say, that its essence consisted in the portraying of overstrained and unnatural passion, and that it resembled in many respects the old romances of chivalry. However contemptible the prize, a man of commanding talents must generally succeed in distancing his competitors, and we find accordingly, that of all the writers of heroic plays, Dryden was the most successful. His tyrants outranted all others, and his lovers were consumed by a flame ten times more devouring than any on record, even in fiction. In conjunction with his friend, Sir Robert Howard, he wrote at this time 'The Indian Queen,' a drama in the pure unsophisticated heroic style, the success of which was so remarkable, as to induce him to follow it up by another on a similar plan, entitled, 'The Indian Emperor,' in which were introduced the ghosts of several of the characters who had figured in 'The Indian Queen.' Though this play is deformed by many extravagances, it had an amazing run, and established its author in a superiority to his competitors which he maintained to his dying day.

Up to this period Dryden's dress and style of living had been such as suited the cast-off retainer of a defeated party, but with increasing fame he abandoned the "plain uniform suit of Norwich druggat," in which he is described as dressed, for more fashionable apparel, and, as his person and manners were engaging, he met with marked success in the intrigues which were reckoned essential to the character of a man of wit and fashion in those times. To these, however, an end was put by his marriage, in 1665, to the Lady Elizabeth Howard, the sister of his friend Sir Robert Howard, and daughter of the earl of Berkshire. His wife's family, though afterwards reconciled to the match, were at first strongly opposed to it, and it would have been well for Dryden's happiness if their opposition had been successful. He acquired no fame or fortune by the alliance, and found in his consort a woman whose weak mind and uncurbed passions embittered his future life.

In 1668 he published his essay on Dramatic Poesy, in which the use of rhyme and the superiority of the contemporary drama to that of all past times are stoutly defended. In point of ingenuity, apt illustration, and, occasionally, just criticism, this is one of his happiest efforts; and though it involved him in a disagreeable controversy with Sir Robert Howard, who took up arms in defence of blank verse, it had the effect of increasing his reputation with the public. It was at this time that he entered into his well-known engagement with the king's company of players, for whom he undertook to write three plays every year, on consideration of receiving one share and a quarter of the pro-

fits of the theatre, amounting to between £300, and £400 annually. Though he received the stipulated sum, he never produced so many as three in one year, nor will it be readily thought that his fame would have suffered had he still farther abridged the number of his dramatic compositions. In pursuance, however, of his engagement, he wrote 'The Maiden Queen,' which Charles honoured by his especial patronage, though for what reason it would be difficult to tell; revived 'The Wild Gallant;' and, in conjunction with Sir W. D'Avenant, remodelled Shakspeare's 'Tempest.' As might have been expected, this bold attempt signally failed; nor is it the least striking proof of the excellence of our great dramatist, that two of the chief wits of their time were so ludicrously unsuccessful in their attempt to improve him. In place of the natural grace and simplicity of Shakspeare, Dryden and his associate introduce the finesse and affectation of a court, and the fairy solitude of Miranda is polluted by an atrocious indelicacy, which would have disgusted any age but that of Charles the Second. Caliban is furnished with a sister-monster, and Miranda, who had never seen a man, is matched with a man who had never seen a woman. Yet the character of the age was such that this play met with a favourable reception. We need do no more than mention the names of several plays which followed this, such as 'Sir Martin Marall,' a revision of a translation of Molière's 'L'Etourdi'—'The Mock Astrologer'—and 'The Royal Martyr:' but we must not pass over without comment the two parts of the 'Conquest of Granada,' which was acted in 1670. In this play Dryden seems resolved to carry the heroic drama to the highest pitch of absurdity. His hero has all the valour and fierceness of Achilles, without even his small share of vulnerability. Towered cities are not safe from his prowess, and armies fall before him. His love is as incredible and boundless as his valour. A single word from his mistress changes his most fixed purposes, and the eye which glances terror through an armament is bedewed with tears on the slightest token of her displeasure. Not all the romances which were committed to the flames by the curate and the barber, could afford a greater extravagance. "Yet," to use Johnson's language, "the scenes are for the most part delightful: they exhibit a kind of illustrious depravity and majestic madness, such as, if it is sometimes despised, is often revered, and in which the ridiculous is mingled with the astonishing."

In 1670, Dryden was appointed to the offices of royal historiographer and poet-laureate, vacant by the death of D'Avenant. He was now at the summit of his fame. Among his intimate friends he could count all who were distinguished for rank or talent in the court of his sovereign, and the unanimous voice of the public assigned to him the highest place in the literature of the day. But he was destined to find that if elevation had its charms, it was not without corresponding evils. The clever farce of 'The Rehearsal,' which appeared in 1671, had been planned some time previously, and was intended as an attack on rhyming plays in general, but circumstances had delayed its appearance until Dryden had made himself the most conspicuous writer in this style, and he consequently was selected as the chief victim of its satire. Villiers, duke of Buckingham, was the ostensible author: but it is probable that the real writers were Butler, the author of 'Hudibras;' Sprat, bishop of Rochester, and Martin Clifford, the man to whom Cowley's life is

dedicated. Bayes, the principal character in the farce, was a good caricature of Dryden; and that the satire might hit the right mark, Lacy, who acted Bayes, was instructed to imitate Dryden's gait, voice, manner, and usual style of dress. The play, after a stormy reception, completely triumphed and had an amazing run. Though Dryden must have been chagrined to behold his person and writings thus successfully ridiculed, he had the wisdom to say nothing at the time; but long afterwards he revenged himself on Buckingham, by holding him up to the public laughter as Zimri in 'Absalom and Achitophel.' Besides this attack, he had to sustain a number of thrusts from writers of small note and smaller powers, many of whom were actuated by paltry feelings of envy. On these waspish assailants he bestowed very little notice, and that little was couched in a spirit of supreme contempt which well became him.

Though heroic plays continued to haunt the stage for some time, they never recovered from the blow inflicted by 'The Rehearsal,' and Dryden was in a great measure deterred from meddling with them again. The dramas which next flowed from his pen were, a tragic-comedy entitled 'Marriage-a-la-mode,' containing much bad tragedy with some good comedy,—'Assignation, or Love in a Nunnery,' of which the success, though small, was equal to the merits,—and 'The Massacre of Amboyna,' a wretched piece of stupidity, written to excite popular odium against the Dutch. In 1673 he had the presumption to undertake the task of refining and remodelling 'The Paradise Lost,' by putting it into rhyme! an exhibition of folly unequalled even by his preceding attack on Shakspeare. 'The State of Innocence,' for so this precious production was styled, is an opera in which Adam and Eve are introduced outrageously in love with one another, and coquetting as expertly as the most dashing cavalier and most prudish belle in Charles' court. It is but fair to add that Dryden subsequently recanted his errors.

In addition to the success of 'The Rehearsal,' Dryden's love of the heroic drama had been much lessened by finding that every ranting declaimer could successfully imitate this style of writing. By the patronage of Rochester—now Dryden's enemy—Elkanah Little, a man of small parts but ambitious temper, was advanced to a short-lived rivalry with our author. To posterity it is amusing enough to contemplate the dexterity with which Rochester played off his puppet, and the ludicrous air of triumph assumed by this diminutive of nature; but to 'glorious John' himself it must have been extremely galling, especially as the nation and the universities, by some strange obliquity of judgment, were divided into tolerably equal parties on the merits of these ill-matched rivals. It was in truth, 'Hyperion to a Satyr.' Rochester soon tired of Little, and set up Crowne in his stead, of whom in turn becoming weary, he patronized Otway, and not content with this mode of annoyance, he shortly afterwards made a gross attack on Dryden in his 'Allusion to the tenth Satire of Horace,' bestowing on him the nickname of Poet Squob, which clung to him for many years. To finish this quarrel we may add, that in 1679 on the publication of Lord Mulgrave's Essay on Satire, which contained a bitter attack on Rochester, this profligate nobleman, affirming Dryden to have been concerned in the attack, had the brutal cowardice to hire ruffians to waylay and abuse him.

The causes we have mentioned, together with a minuter study of Shakspeare and our elder poets, had now opened Dryden's eyes to the faults of the heroic drama; and 'Aurungzebe,' his next play, differs greatly from its predecessors, and is the last in which he submits to the trammels of rhyme. 'All for Love,' which followed it, was avowedly written in imitation of Shakspeare's 'Antony and Cleopatra.' The fineness of the story induced him, he tells us, "to try his strength on the bow of Ulysses," and the result has been a more correct, but much less interesting and poetic drama. To this succeeded 'Limberham'—a wretched piece of obscenity, endured for three nights only,—'Troilus and Cressida,' another copy from Shakspeare, the great defects of which are redeemed by the excellence of a prose essay prefixed, 'On the Grounds of Criticism in Tragedy,'—and 'The Spanish Friar,' by far the best of his comedies. At this time the nation was so distracted by the violent feuds of the protestant and popish parties, that even the drama was for a time forgotten. Dryden, who was in disgrace at court, seems to have had at first some leanings to the protestant side; but his discontent vanished along with that of his patron, the earl of Mulgrave, and he now took an active part in behalf of the court. To this he was the more readily induced, by finding that Buckingham, Shadwell, Little, and others of his personal and literary enemies were of the opposite party. Having power on his side he was not the man to let slip an opportunity of at once distinguishing and revenging himself. In November, 1681, appeared the first part of 'Absalom and Achitophel;' perhaps the most extraordinary political poem in this or any other language. Under the slight disguise of Hebrew names, he paints the characters of the chief men of the two parties: of course magnifying those attached to the court, while he overwhelms their opponents with the most fearful invective, or lacerates them with poignant ridicule. Whatever we may think of his justice, we cannot refuse our admiration of the talent he displays. There may be many better likenesses, but there never was a gallery of such finely executed portraits. If there be any fault it is in the conclusion,—to which, however, the nature of the poem and the circumstances of the times inevitably drove him. Its success was so great, that Dryden—to whom, in spite of his affected contempt for the opinion of the world, the incense of applause was the breath of life—followed it up by 'The Medal,' in which the character of Shaftesbury was a second time portrayed with a happy malice, that must have been gall and wormwood to the unfortunate original. To both these poems answers were written by the Whig poets, though with more zeal than wit. Among the foremost of these opponents were Shadwell and Little; and in his 'M^cFlecknoe,' which appeared shortly afterwards—for he was not willing to let the new and terrible weapon he had begun to wield sleep inactive—Dryden concentrated on their unlucky heads the wrath which would have been scorching even if diffused among the whole crowd of confederates. Shadwell especially was 'filliped with a three-mann beetle,' in a style that would have driven most men to suicide. Not content with this, the lash was again applied to him, in a passage contributed by Dryden to the second part of Absalom and Achitophel, the body of which was written with considerable spirit by Nahum Tate. Having thus signalized himself as a satirist, Dryden next took up the weapon of argument, in a long poem entitled 'Religio

Laici,' containing many passages of conspicuous ability, and intended as a confession of his own religious creed and an orthodox defence of the church of England.

The death of Charles in 1685, seems, on the whole, to have been favourable to Dryden's circumstances, since in Charles's dissolute reign his pension was ill-paid, and no substantial return was made to him for the large services he had rendered with his pen. Among the crowd of sycophants who hastened to sacrifice to the 'rising sun,' Dryden distinguished himself by his 'Threnodia Augustalis,' a gratulatory poem of considerable merit, and by 'Albion and Albanus,' an indifferent opera, which terminates with the ascent of James to the throne. But to gain the favour of a stern bigot like James, something more was necessary than empty praise, and Dryden, who had never shown so much attachment to any religion as to make him ashamed of embracing a new creed, entered the Romish communion. Much has been said to justify this change of profession, but the best excuse that can be given is, that he who doubts the truth of all religions, and is indifferent to religion itself, can be guilty of no great crime in assuming the most convenient. His conversion was rewarded by the addition of £100 a-year to his salary, in return for which he immortalized his own apostasy, by giving to the world the 'Hind and the Panther,' a long poem, in which the Roman Catholic church is typified as a 'milk-white hind,' the Church of England as a panther, and the various other sects as wolves, bears, boars, foxes, &c. It is written with his usual ability, and met with considerable success.

After the revolution, Dryden was under the necessity of resigning all his pensions and places, and had the additional mortification of being compelled to endure the pelting of a pitiful mob of poets and critics, whom his prudence alone prevented him from impaling. Not daring to enter the field as a political writer, he again resorted to the stage for subsistence, and in the four following years he produced 'Don Sebastian,'—'Amphitryon,'—'King Arthur,'—'Cleomenes,'—and 'Love Triumphant,' his last play, which was acted in 1692, with very bad success. 'Don Sebastian,' the first play which he wrote after the revolution, is decidedly the best of his dramatic performances. It seems as if conscious of the downfall of himself and of his party, he had collected all his energies to show that in literature at least he was still triumphant. The others are not very remarkable, except as proofs of the decided change which had taken place in his notions of dramatic beauty and propriety.

His circumstances in the decline of his life were probably more comfortable than might have been anticipated. He was patronized by many, who, equally with himself, were opposed to the court; his kinsmen were reconciled to him, and from several of the nobility he was in the habit of receiving liberal proofs of their esteem. The best proof of this is to be found in the fact, that with the exception of a few prefaces, some detached translations, and an occasional copy of verses,¹ he gave to the world nothing from 1692, until the publication of his great work, the translation of Virgil. This famous translation, "the

¹ His translation of Du Fresnoy's Art of Painting, to which was prefixed a Preface, drawing a parallel between Poetry and Painting, was however written in the intervals of translating Virgil. It is a work of some magnitude.

most noble and spirited," says Pope, "that I know in any language," was published in July 1697. It is probable, we think, that Dryden, however much admired by literary men, would have been deprived of half the popularity he now enjoys, had it not been for the connection of his name with the *Æneid*, and its consequent familiarity in our school-boy days. Virgil was scarcely finished, when the world was astonished, if any thing from Dryden's pen could astonish it, by his poem of 'Alexander's Feast.' There has been a good deal of controversy as to the time occupied in the composition of this magnificent ode. The evidence seems pretty decisive that it was struck off in a single night; and to this conclusion the unity of the piece, the close connection of the trains of thought, and the fervency of the spirit which animates it, also leads. His next, and indeed his last publication of any consequence, was the *Fables*, modernizations of Chaucer, most beautifully executed, to which he added a version of the first book of Homer, whom he had some thoughts of translating. Towards the close of his life, he was bitterly attacked by Sir R. Blackmore, and Jeremy Collier, for the indecencies of many of his dramatic productions; and it is pleasing to find, that having outlived the debauched age, for which most of his plays were written, he never attempted to answer the vehement and somewhat blustering accusations of Collier, but admitted their truth, and expressed his sorrow. The city knight, however, he chastised in a manner which his folly well deserved.

He had now been for sometime labouring under a complication of chronic diseases. The gout and the gravel had long embittered his existence, and more lately the erysipelas had seized one of his legs. In consequence of neglect, a slight inflammation on one of his toes became a gangrene. His medical attendant proposed amputation, but Dryden refused, and mortification taking place, he expired on Wednesday morning, May 1st, 1700, at 3 o'clock. He was sensible almost to the last, and died professing his faith in the Roman Catholic church. His body was embalmed and lay in state at Physician's Hall, where a funeral oration was pronounced over his remains by Dr Garth on the 13th of May, after which they were conveyed to Westminster Abbey, preceded by a band of music, and attended by a numerous cavalcade of carriages. They were deposited between the graves of Chaucer and Cowley,—a worthy sepulture for such honoured clay.

It is a difficult matter to form a fair estimate of the talents and taste of a man whose style and habits of thought varied so frequently as those of Dryden. We have already seen, that after making his debut as an imitator of Cowley, he became the leader of a widely different school; and that after many years and many triumphs had established his reputation, and given him the sway of a despot in the world of letters, he ventured upon another change, by adopting a simple and natural style of writing. Hence it happens, that unless strict regard be paid to the time at which his compositions were written, and to the fluctuations of his own and of the public taste, the attempt to form a clear and consistent estimate of his powers will be as fruitless as an attempt to fix the principles of a trading politician, or a poet-laureate. Nor is this the only source of difficulty: Dryden's necessities were constantly urgent, and compelled him to give to the world, for the sake of bread, many compositions which should have slept in oblivion,

for the sake of fame. What Gibbon said of Bayle, will apply with equal force to Dryden: "The inequality of his voluminous works is explained and excused, by his alternately writing for himself, for the booksellers, and for posterity; and if a severe critic reduce him to a single folio, the relic, like the books of the Sibyls, would become still more valuable."

The race of poets who preceded Dryden, and whom he supplanted, are too well-known to require any elaborate description of their character. Sir W. Scott appears to think that Donne, Cowley, and others of what has been termed the metaphysical school of poets, were his predecessors in public favour; and it is, no doubt, true, that they were in high fashion among the fantastic Euphuists of the court: but it is equally certain, that the nation at large clung with enthusiastic fondness to Shakspeare, and the bright stars of the Elizabethan era, until the civil wars banished all literary taste. Nor is it wonderful that it should be so. These extraordinary men wrote in a natural inartificial style, which comes home at once to the heart of the reader. They followed no rules of art,—they cared not for canons of criticism,—but, seizing the inspiration of the moment, they allowed themselves to be carried away by it. In their page, imagination

"Wantons as in her prime, and plays at will
Her virgin-fancies."

We seldom stop in perusing them to admire the talents of the author, for we too are swept along by the full tide of his enthusiasm; we feel as he feels,—we rejoice when he rejoices,—we weep when he weeps. It is not until we have laid aside the book, and set ourselves calmly to examine into the causes of the emotion we have experienced, that we discover the excellence of the writer. It was this school which Dryden was destined to supplant. Had he only imbibed in his youth the taste for their beauties which characterized his maturest manhood, we firmly believe that his fine talents, even with all the opposition of the court, would have restored them to the favour in which they had been held before the civil war, and that our literature would never have known the long night which has overshadowed it, ever since the decline of the style which Dryden founded, and Pope carried to its highest point of perfection. We do not mean, that he would ever have rivalled his models; all that we intend is, that he would have produced works more honourable to himself than he has done. We should have had more fables and lyrics, and fewer Indian Emperors and Conquests of Granada. Unfortunately, however, it happened, that Charles, during his continental wanderings, had imbibed a taste for continental literature; and the nation, in the fit of drunken joy which followed the king's return, imitated him but too closely. Even had Dryden's judgment at that time led him to prefer a purer style, he was too much a man of the world to worship at a deserted altar. His wants and his love of popularity drove him into compliance with the ruling fashion; and although he acquired excellencies of which the earlier writers knew nothing, he lost more than he gained. He is indeed an abler versifier,—a more correct writer,—a more finished play-wright, and a more brilliant rhetorician,—but he wants their unstudied grace—their exquisite touches of

nature; he wants the rich traditions of a spirit that knows "no relish of an earthly thought,"—the soul that kindles into splendour as some lofty thought or high imagining darts into its solemn sanctuaries.*

It would be impossible within our limits to give any thing like an adequate criticism on the merits of Dryden in each of the different departments of literature which engaged his attention. We shall, therefore, confine ourselves to sketching, more clearly than we have yet done, the revolutions which took place in his taste, and to pointing out that general character of mind which is discernible in all his writings. There are three stages in the history of Dryden's mind which it is important to mark. The first of these embraces the brief period during which he abandoned himself to the style introduced by the precepts and examples of Donne and Cowley. It has always struck us that this was a style of writing in which Dryden would have especially excelled. Possessed of ample stores of knowledge,—able to recall these stores at a moment's warning, and to embody his conceptions in harmonious verse,—he would have united the attractions of Waller and Cowley, and, with a little practice, would have as easily surpassed the one in the multiplicity of his allusions, and the extravagance of his analogies, as he did the other in command of diction and exquisite flow of rhythm. Fortunately for his fame he was preserved from making the attempt by a change of fashion, and the style he now adopted was diametrically opposite. In this—the second of the three stages—he became a disciple in the school of heroic poetry,—one not less artificial than that which he had just abandoned. Banishing the cold conceits, frigid analogies and icy similes, which form the glory of the 'Astrea Redux,' and 'Annus Mirabilis,' he crossed over at one stride to the contrary extreme, and overdid Termagaunt himself in the vehemence of his passion, and the fury of his declamation. His poetry had hitherto been addressed to the head alone; he now left the head altogether out of the question, and attempted to appeal at once to the heart. Instead of artificial fireworks, he now launched forth real flames in an endless profusion. It is unnecessary to point out the faults of this hyperbolic school. Suffice it to say, that Dryden was delivered from the gulf into which he had fallen by another change of fashion, and learned at last, that, after all, nature is the best and surest mistress. It is not improbable that this change of opinions was in part effected by his own reflection on the abstract propriety of things; for the prefaces prefixed to many of his plays, and his celebrated essay on dramatic poesy, show, that even in the midsummer-madness of the heroics, his critical acumen had dis-

* The difference between Dryden and these writers is so admirably illustrated by Mr Macauley, in an article in Vol. XLVII. of the Edinburgh Review, that we shall be readily excused for giving the extract entire:—"In looking over the admirable designs which accompany the *Faust*, we have always been much struck by one which represents the wizard and the tempter riding at full speed. The demon sits on his furious horse as heedlessly as if he were reposing in a chair. That he should keep his saddle in such a posture would seem impossible to any who did not know that he was secure in the privileges of a superhuman nature. The attitude of *Faust*, on the contrary, is the perfection of finished horsemanship. Poets of the first order might safely write as desperately as *Mephistophiles* rode. But Dryden, though admitted to communion with higher spirits, though armed with a portion of their power, and intrusted with some of their secrets, was of another race. What they might securely venture to do, it was madness in him to attempt. It was necessary that taste and critical science should supply his deficiencies."

covered some broken rays of truth ; and indeed he was of too large a soul to be permanently cramped and pinioned by ridiculous affectations. Thus, then, he arrived at the prime manhood of his taste and wit. The first indications of this change are to be found in Aurengzebe, and probably the success of his satires confirmed him in an attachment to a manly, straight forward, English style of thinking and writing. If, then, we wish to view Dryden in his highest excellency, we must study those of his writings which appeared between the publication of Aurengzebe and his death. These are the true monuments of his fame. Passages in his preceding productions might have been admired,—the fine madness of his *Almanzor* might have been applauded by a few critics,—grammarians might have celebrated his amazing command over the English language,—and the world would have heard of him as a writer of great popularity in the days of Charles the Second ; but had it not been for the immortal works which he produced in this the third stage of his career, he would never have existed in the minds of posterity as ‘glorious John Dryden,’—the man who imparted a bias to our literature, of which the effects are yet visible, and the greatest poet that the country has seen since it gave birth to Milton.

Having thus briefly sketched the history of Dryden’s taste, we must now attempt to delineate the more prominent features of his mind. The great endowment which he received from the hands of nature was a remarkable power of acute, original, independent reasoning. Whatever may have been his faults, they were all his own. He grasped a subject for himself with the strong grasp of conscious genius ; and if ever the arguments of others entered his head, they served no other purpose than to elucidate his own view of the question. He seems never to have dreamed of bowing to authority, or of admitting the force of any argument he did not himself originate, but to have relied confidently on the adequacy of his own powers, and calmly to have worked out for himself, in the depths of his own spirit, the conclusion at which he arrives. We give him our implicit belief when he tells us that his dislike of rhyming plays was not occasioned by the arguments of those who impugned them. Even where he brings forward opinions which others have entertained long before, there is an impress of originality on his mode of stating them, which shows that if he did not originate them, he has at least verified them for himself. It would be difficult to peruse any part of Dryden’s works without being struck with the preponderance of this over his other intellectual powers. The only passages in his heroic plays, which are read with much pleasure, are those in which he stops the progress of the action, while his characters reason on the nature of love, or on the abstract questions of foreknowledge, free will, and fate. The ‘*Religio Laici*,’ and ‘*The Hind and the Panther*,’ would alone have been sufficient to buoy up his name on the sea of time : and their merit consists almost entirely in the clearness and vivacity of the reasoning,—in the lucid statement of the arguments,—and in the exquisite skill with which they are brought out and placed in the most advantageous light. He possessed also an extraordinary measure of that which is the soul of all talent,—energetic ardour. It was this which, in so many cases, vitiated his reasoning. He could not stay coolly to examine the grounds of his opinions ; they struck him forcibly ; he could muster up strong arguments in their favour, and

the impression was too vivid to allow of reflection. His mind readily supplied him with ideas, and the fire of his nature made him pour them forth without due examination. * The inevitable consequence was that correctness was oftentimes sacrificed to force. There is, in all his writings, a masculine vigour which carries the reader forward so rapidly, that he scarcely notices the occasional roughness and inequality of the way. If to these endowments we add a tenacious memory,—a keen observation,—an astonishing readiness in bringing his mind to bear on any given subject,—and, as the natural result of these qualifications, an exquisite taste which seldom misled him when he chose to make use of it, and an unrivalled command of the English language, we shall have a fair summary of Dryden's leading excellencies. His great defect was the want of imagination. Hence resulted the thousand errors into which he fell. He says that the finest passages in preceding poets were those in which they gave the freest scope to the imagination, and ventured on the boldest flights, and he strove to imitate them. But he had not the animating principle,—the sacred fire,—the strong pinions which lifted the bards of an elder time to the clear sky of poetry, and, aiming at sublimity, he fell into bombast. Hence it was that his tyrants and lovers raved and felt like Mrs Quickly's "harlotry players" at a rehearsal. Hence it was that his sketch of Shaftesbury is inimitable,—his delineation of Almanzor a daub. Hence it was that he substituted declamatory rant for the glowing emanations of souls which were transported on a sudden "into utterance of strange conceptions," as if inspired by the presiding genius of the Delphic oracle. Hence it was that he murdered the 'Tempest,' and "tagged" Milton's verses with rhyme. He was essentially of the earth,—earthly. Like Illo, he could discern with a serviceable eye the common and terrestrial, but whatever "full of mysterious import," nature reserves for those only who can mount on the "purple wings" of phantasie, was to him as a sealed book. He could describe, and none better, the persons and characters which he saw around him,—he could enumerate in sounding verse the striking qualities of any object submitted to his view,—but he had not that higher order of intellect which can summon up new existences,—which can travel out of this visible sphere to other worlds and other modes of being;—he had not that intellect by which Shakspeare embodied the fairy court of Titania,—the wild horrors of the wierd sisters,—the dreaded shapes of Sycorax and Caliban,—or the sublime idea of a Hamlet, and Milton depicted in undying colours the livid flames,—the lightless, yet ever-burning sulphur,—the vast caverns uncheered by a single ray of sunshine,—the visible darkness,—the gloomy palaces, and the fell inhabitants of the bottomless pit.

But with all these defects, let us not be unmindful of his extraordinary talents, or the debt of gratitude we owe to him for vast improvements effected in our literature. In our remarks upon his character, we have omitted much that ought to have been noticed. Let it not be forgotten that he was the founder of our school of critical disquisition,—that he was the first man who, in a native poetic diction, united harmony and strength,—that he was one of the most nervous prose-writers of his age,—that he possessed a mastery over the English tongue, unrivalled before or since,—that he was the author of the finest lyric which our language can produce,—and that he was the most accom-

plished satirist England has ever seen. His name will form one of our great national trophies as long as any trace or memorial of our literature exists.

The works of Dryden of any importance which we have not already mentioned, are 'Cædipus' and 'The Duke of Guise,' tragedies written in conjunction with Nat. Lee;—'Britannia Rediviva,' a poem on the birth of the prince of Wales;—translations of the Life of St Francis Xavier, and of a part of Mainebourg's history of the League;—Tracts in a controversy with Stillingfleet;—a Character of Polybius;—a Life of Lucian, and translations of the principal satires of Juvenal and of all Persius, to which is prefixed a long Essay on Satire. Besides these, there is a vast storehouse of prologues, epilogues, epistles, prefaces, translations, epitaphs, odes, songs, letters, elegies, and occasional poems. The only collections of his writings, which it is material to notice, are his 'Miscellaneous Works,' containing all his original poems and translations, in 4 vols. 8vo. London, 1760. edited by Derrick;—'Critical and Miscellaneous Prose works,' with notes, and a life by Malone, in 4 vols. 8vo. London, 1800;—'Poetical Works' by Todd, with notes by Warton, in 4 vols. 8vo. London, 1812;—and the complete edition of his works, with valuable notes, and a life by Sir Walter Scott, in 18 vols. 8vo. London, 1808.

John Locke.

BORN A. D. 1632.—DIED A. D. 1704.

Few names occur in the history of English literature more deserving of veneration than that of Locke. The study of metaphysics is never likely to become very common, and those who are unacquainted with its applications, and its important bearings on almost every branch of moral science, are usually inclined to regard it as more favourable to dangerous speculation than productive of any practical good. Under this impression, the bulk of general readers lose sight of the influence which the metaphysical writers of all ages have secretly exercised on the other branches of literature. They forget that both the poet and the moralist, if they be men of education, generally owe much to this class of philosophers; that criticism, as a science, is almost entirely founded on their discoveries; and that, considered in another light, metaphysics is to literature what chemistry is to external nature,—the study which helps us to discover its proper elements, and separate the pure metal from its alloy. To the writers, therefore, who, like Locke, first fixed the attention of scholars on inquiries of this nature, the highest gratitude is due; they have deepened the channels of thought itself; they have raised the value of pursuits purely intellectual by showing how subordinate all others are to that which concerns the management of the mind; and by directing curiosity to the mysterious movements of the soul, have led men to look with such steadiness upon that portion of their being, that they have become as it were more intensely conscious of their spirituality—more assured of the distinct place they occupy as human creatures in the scale of existence. At the time when the subject of this memoir appeared in the field of letters, considerable

attention had already been paid to metaphysical inquiry ; but the great questions on which he wrote had been treated rather as subordinate parts of systems than as involving the principles of the science ; and the work, consequently, for which he is now chiefly celebrated, gave an almost altogether new and more definite character to the study.

This great man was born in the year 1632, at Wrington in Somersetshire, and was the elder of two sons. His father had served as a captain in the parliamentary forces during the civil wars, but retaining a portion of his estate, notwithstanding the political convulsions of the period, he was enabled to bring up his sons with equal liberality and care. Our metaphysician having received the early part of his education at Westminster school, was sent thence to Christ-church, Oxford, where he became conspicuous for the extent of his acquirements, and the general capacity of his mind. He is said, however, to have left the university little satisfied with the progress he made during his residence, and to have declared that he was sorry at having been ever sent thither. What his intentions were on entering the world is not known, but the fondness which he expressed through life for the study of medicine, has led to the notion that he might probably, in early years, have formed the intention of pursuing it as a profession. His acquirements in the science were sufficiently great to procure him the public praise of Sydenham, who speaks of his skill and penetration as superior to those of most of his cotemporaries. But whatever were his original intentions with regard to a profession, he appears to have soon resigned them, as in 1664 we find him engaged as secretary to Sir Walter Vane, envoy to the elector of Brandenburg. The letters which he wrote while in this office exhibit strong, practical good sense, and almost afford of themselves an answer to the popular opinion, that minds of a metaphysical cast are incapable of close attention to the common business of life. On his return to England, in the February of 1665, he received the offer of an appointment in the suite of the ambassador then about to depart for Spain. He was for some time doubtful how to decide respecting this proposal, but in a letter to one of his friends, dated Oxford, Feb. 28., he says, "the fair offer I had to go to Spain has not prevailed with me. Whether fate or fondness kept me at home, I know not ; whether I have let slip the minute that they say every one has once in his life to make himself, I cannot tell : this I am sure, I never trouble myself for the loss of that which I never had." In August the offer of public employment was repeated, and an opportunity afforded him of returning to Germany, but he again declined ; and a few months after received a still further evidence of the high esteem he enjoyed with his friends, in the offer of church-preferment in Ireland from the duke of Ormond, if he would enter orders. In his answer to these proposals, he says, "They are, no question, very considerable ; but consider, a man's affairs and whole course of his life are not to be changed in a moment, and that one is not made fit for a calling, and that in a day. I believe you think me too proud to undertake any thing wherein I should acquit myself but unworthily. I am sure I cannot content myself with being undermost, possibly the middlemost of my profession ; and you will allow, on consideration, care is to be taken not to engage in a calling wherein, if one

chance to be a bungler, there is no retreat."—"Were it a profession from whence there were any return,—and that amongst all the occurrences of life may be very convenient,—you would find me with as great forwardness to embrace your proposals, as I now acknowledge them with gratitude. The same considerations have made me a long time reject very advantageous offers of several very considerable friends in England. I cannot now be forward to disgrace you or any one else by being lifted into a place which, perhaps, I cannot fill, and from whence there is no descending without tumbling." There is a mixture of honesty, just self-respect, and humility, in this letter, which calls forth a strong feeling of admiration for the writer, and there are few passages in his remains which better enable us to form a just view of his character.

In addition to those conscientious fears and scruples which, there is no doubt, held the first place among the motives which made him decide as we have seen, may probably be named the lively interest he had long taken in the scientific investigations of the day. Settled at Oxford, where he was surrounded and admired by the most enlightened of its members, he could have little inclination to involve himself with cares which he did not feel called upon to incur from any higher principle than that of interest. The same consideration seems to have prevented his engaging any further at present in political occupations, and we have therefore to view him pursuing his career for some time, with no other restrictions on the course of his ability than those imposed by his own taste and inclinations. It was soon after his relinquishing the offer of church-preferment that the intimacy commenced between him and Lord Ashley, afterwards earl of Shaftesbury, which remained unbroken to the end of his life. His fondness for scientific pursuits had brought him acquainted with Mr Boyle, who highly esteemed his abilities; and his predilection for the study of medicine having made him the associate of the most eminent physicians of Oxford, he was, through this circumstance, introduced to the knowledge of the above named nobleman. Having occasion to call on Lord Ashley in the name of one of his medical friends, the former, it is said, found his conversation so agreeable, that he desired him to repeat his visits, and discovering in a short time the worth of his character, he admitted him to the strictest friendship, and confidently reposed in him the most important of his decisions. On leaving Oxford, whither he had gone to seek advice respecting an abscess in his breast, Ashley went to Sunninghill-Wells, to which place Locke accompanied him, as he also did soon after to his lordship's town-residence, Exeter-house, in the Strand. There he was in the habit of meeting the most distinguished men of the age, and his time passed agreeably away; London and Oxford, with their respective attractions and advantages, possessing his attention by turns.

It was while enjoying the society of his university-friends in the year 1670, that he formed the first idea of his celebrated 'Essay on the Human Understanding.' The utility of a free and frequent intercourse among men of learning could scarcely be proved more eloquently than it is by this circumstance. Had Locke not been excited to write by the difficulty which he found in advocating the truth of his principles in conversation, we should, perhaps, never have possessed the most

valuable portion of his works. Encouraged by their persuasions, he drew out a sketch of the plan on which he conceived it would be prudent to proceed in treating the subject, and in the course of a year he had executed the chief part of his design. A manuscript copy of the essay, bearing the date of 1671, evinces the rapidity and application with which he must thus have followed up the suggestions of his friends. The readiness, however, with which he performed his task, is an evidence of the close attention he must have previously paid to questions of an abstract nature, and there is little doubt but that his early love of Descartes, blended with the habit he had latterly acquired of philosophizing by experiment and practical observation, produced that peculiar state of mind—that characteristical combination of speculativeness, and strong, sober sense, which appears throughout the essay.

But whatever progress he had made in the rough composition of the work, it was neither completed nor published till several years after the present period. The intimacy he enjoyed with the earl of Shaftesbury brought with it a variety of occupations which prevented his close attention to literature. After having been intrusted with the education of his patron's only son, he was also directed by the earl to perform the difficult task of finding for him a suitable wife; and, in 1672, when his lordship was made chancellor, he received an appointment as his secretary for the presentation of benefices, and an office in the council of trade. He held these situations little more than a year; but the resignation of the earl was not followed by his retirement from the stormy field of politics, and Locke, though not in office, was too much interested in the proceedings of his noble friend to hasten from the scene of conflict. At length, however, a severe attack of asthma compelled him to form some scheme for the recovery of his health, and after long consideration, he determined on seeking relief from the mild air of the south of France. In 1675, accordingly, he went to Calais, and thence by moderate journeys to Montpellier. During his residence in that place, he became acquainted with the earl of Pembroke, to whom he subsequently dedicated his 'Essay on the Human Understanding.' From Montpellier he returned to Paris, where he formed a friendship with the learned anatomist Guenellon from Amsterdam, and also with Toignard, the author of the 'Harmonia Evangelica.' In 1679, he received intelligence of the earl of Shaftesbury's reinstatement at court, and at the same time the most pressing requests from that nobleman to hasten home. Yielding to his wishes, he bade adieu to his continental friends, and arrived in London in the month of May. The change of climate, however, was little favourable to his health; and though sincerely desirous to remain near the earl, he was obliged to spend the chief part of his time at Oxford, or in the west of England. But the disgraceful proceedings which marked the remaining years of Charles the Second's reign with infamy, and compelled the worthiest men in the country to oppose their patriotism to the corruptions of the court, obliged both him and the earl to seek safety in Holland, whither they went in the year 1683. That Locke only acted with prudence in following his patron into exile, is apparent from the manner in which he was persecuted, so far as in his absence he could be made to suffer, after his retreat. He had held from his youth a studentship of Christ-church, and we have seen how much his possession

of that appointment contributed both to his personal comfort and the interests of literature. This afforded the court the only means it could find to show the paltry spirit of revenge it cherished against every friend of the earl of Shaftesbury. Obtaining, therefore, the connivance of Dr Fell, who was both bishop of Oxford and dean of the college, the government, without much difficulty, succeeded in depriving him of his studentship. "Thus," says Fox, in the eloquent language of just indignation, "thus—while without the shadow of a crime, Locke lost a situation attended with some emolument and great convenience—was the university deprived of, or rather thus, from the base principles of servility, did she cast away the man, the having produced whom is now her chiefest glory; and thus, to those who are not determined to be blind, did the true nature of absolute power discover itself, against which the middling station is not more secure than the most-exalted. Tyranny, when glutted with the blood of the great, and the plunder of the rich, will condescend to hunt humbler game, and make the peaceable and innocent fellow of a college the object of its persecution. In this instance, one would almost imagine there was some instinctive sagacity in the government of that time, which pointed out to them, even before he had made himself known to the world, the man who was destined to be the most successful adversary of superstition and tyranny." It may be remarked, in reference to the last observation of Mr Fox, that it is highly probable Locke was excited to take the decided character he soon after assumed as a political writer by the unjust persecution to which he was subjected. There are two species of inducements to make a man resist oppression. The one class originating in a natural regard to self,—the other in a strong sense of moral justice; and if ever a person under persecution was influenced by the motives of this kind to resist it, we may, without fear, ascribe that honour to Locke. He suffered no material inconvenience from the conduct of the government towards him, but he looked at the principles on which it was founded, and he wrote against them in consequence, not with the rancour of an injured man, but with the stern, cutting severity of philosophic wisdom.

On the accession of James the First, Mr Penn, who had a great esteem for Locke, offered to interest himself in his favour and obtain his pardon; but he properly declined his interference, remarking, that having been guilty of no offence, he required no forgiveness. This assertion of innocence, however, appears to have been ill received, and when, in consequence of the duke of Monmouth's proceedings in Holland, the English government demanded the apprehension of several of the fugitives, Locke's name appeared at the bottom of the list. He was, from this circumstance, obliged to conceal himself for several months in the house of his friend Guenellon, venturing out only in the night, and owing his safety to the kindness of the magistrate, who said he would take no active measures to discover his retreat, but that if called upon to apprehend him he dare not disobey. While thus obliged to pass a life of entire seclusion, he wrote a Latin letter on toleration, which was translated into English and published twice in London during the year 1690. About the same time, he composed his new method of making common-place books; and towards the conclusion of 1687, made an abridgment of the 'Essay on the Human

Understanding,' which had not yet appeared in print. "I translated it into French," says M. Le Clerc, who had now for some time lived in terms of the strictest intimacy with our author, "and published it in the eighth tome of the '*Bibliothèque Universelle*.' This abridgment pleased a great many persons, and made them desirous of seeing the work entire; but several who had never heard of the name of Mr Locke, and who had only seen the abridgment in the '*Bibliothèque Universelle*,' thought that it was a project of a work which was but yet designed, and that I fathered it upon an Englishman to know what the world thought of it, but they were soon undeceived." It was immediately after the appearance of the works above mentioned, that the revolution in England enabled him to return to his own country. The first business to which he attended on arriving in London, was the recovery of his studentship at Christ-church, and the college, unwilling to expel the person who had been elected in his place, offered to place him again on the books as a supernumerary, but having satisfied himself by the open vindication of his character, he declined accepting the proposal made to him. An appointment to the office of commissioner of the appeals, with the salary of two hundred per annum, fully satisfied him as to the kindness and liberality of his friends at court; and when offered the higher office of envoy to the emperor, or to the elector of Brandenburg, he testified his attachment to the studious retirement he enjoyed, by remaining contented with his small income instead of improving his fortune at the expense of his liberty. The life, however, he now led was by no means an idle one. In 1690, he published a second letter on toleration, in answer to the attack which had been made on his former epistle on that subject; and in the same year appeared the first edition of the '*Essay on the Human Understanding*.' The impression which this celebrated work made on the world of letters may, in some measure, be estimated from the fact, that four editions of it had been printed before the end of ten years from its first appearance. In 1700, a French version of it was printed at Amsterdam. Respecting this translation, M. Le Clerc informs us, that it was made by Mr Coste, who being for some time in the same house with Locke, made it under the constant care and inspection of the author. "He corrected," says he, "several places in the original, that he might make them more plain and easy to translate, and very carefully revised the translation; so that it is not in the least inferior to the English, and often more clear." In speaking of the English editions, the same learned writer observes, that the "fourth is the best and most enlarged."

Lord Bacon had especially pointed out in his advancement of learning the objects of metaphysical science, and that which in his time was wanting to place it in its proper sphere as an important branch of human knowledge. Since that period Hobbes had published a theory which engaged the most active intellects of the country either in supporting his views, or showing them to be inconsistent with the essential character of man. His '*Leviathan*,' and '*Treatise on Human Nature*,' in which this theory was set forth, were well-calculated to attract even general notice. Political speculation formed a conspicuous portion of all he wrote; and those who would never have attended for a moment to questions purely philosophical, eagerly listened to their ex-

position when propounded in conjunction with others strongly appealing to their passions and prejudices. Descartes exhibited in his 'Metaphysical Essays' an evident attachment to Platonism, and his view of the human mind represented it as only dependent on its own power of accumulating ideas by self-reflection, or on the operation of a divine influence for all the knowledge it possessed. This theory was gladly received by a large proportion of the learned world; and the great Leibnitz himself, at a subsequent period, supported, by his immense learning and profound intellect, the chief dogmas of the French philosopher. But Hobbes, who possessed a mind as subtle as it was strong, had been placed in circumstances which tended to render him, in a peculiar manner, the opponent of the Cartesian opinions. He thought and felt as a politician, and the fierceness with which he regarded the enemies of his party prevented his viewing any subject whatever distinct from politics. The refined and purely spiritual theory of Descartes could in no way be made to combine with the degrading opinions which he had formed of man in his political relations. An intolerant royalist, he sought to exalt the authority of the laws on the prostration of humanity, and finding that the theory then in vogue would ever form a barrier to his angry project of thus lowering the dignity of man as man, he invented a system of his own, in which the first principle was, that all our knowledge is derived from sensation. From Hobbes, who flourished in the time of the commonwealth, we pass by an easy transition to Locke, and this not merely from their nearness in point of time, but from the circumstance that the latter is supposed to have derived the characteristic principle of his theory from the hints he found in the works of his predecessor. But it need scarcely be added, that the inferences which these two celebrated men drew from a similar position were of a very different kind. Locke was as warmly attached to freedom as Hobbes was to royalty, and of course considered his theory as wholly independent of the political views with which Hobbes had associated his own speculations. The same observation holds good in respect to the opposite views they took of religion. The philosopher of Malmesbury made his system dangerous to all the higher species of truth: Locke, building his on a similar foundation, was one of the most powerful advocates that appeared in the field to defend revelation against the attacks of the infidel and the scoffer. This correctness of his views, in the most momentous points of practical science, afforded considerable assistance to the circulation of his theoretical principles. When attacked as to the dangerous nature of their tendency, he defended himself with the earnestness of a man seriously interested in the cause of religion; and the defence he set up was considered, by the generality of readers, as sufficiently strong to outweigh the objections of his opponents. The progress which metaphysical science has been making since his time has served to shake the stability of many of his opinions; but the clearness with which the governing principles of human thought were expounded in his essay,—the appeal which was continually made in it to common experience,—and the evident application of its chief rules to the improvement of science as it then existed, secured for it at once the patronage of the learned in almost every part of Europe, and gave it an influence over the minds of scholars which will never perhaps, to any great extent, be diminished.

For two years after his return from Holland he struggled with his complaint, so as to remain in London, where he enjoyed the continued attention of the greatest and most talented men of the metropolis. The loss of his late friend, the earl of Shaftesbury, was in a great measure supplied by the kindness of the earl of Pembroke and the earl of Peterborough, with both of whom he lived on terms of the closest intimacy. At the end, however, of the period above-mentioned, his health would no longer allow of his remaining in town, and he took up his residence with his friend Sir Thomas Masham, who allowed him to make his agreeable seat at Oates, about twenty miles from London, his constant abode for the remainder of his days. Some of the members of the government, however, exerted themselves so much in his favour, that he had not been long in the country when he was appointed a member of the council of trade, with the customary stipend of a thousand per annum. This mark of regard had been well earned by the able manner in which he had lately written, at the request of ministers 'On the state of the Coinage,' 'On the Policy of Altering the rate of Interest and of Civil government in general.' But he accepted the appointment only to find that it would be vain to resist any further the encroaching infirmities of his constitution. In the letter which he sent to lord-keeper Somers, not many months after his entrance on the office, he begs him to procure his dismissal on the ground, that "the craziness of his body so ill seconded the inclination he had to serve his majesty." This letter was written from the country, and the esteem in which he was held is shown in the most striking manner by the reply of the lord-keeper. To his request, however, that he would pause before giving up this office, Locke only rendered a reluctant assent, and when King William next year desired his presence at Kensington, he firmly refused to accept the offer of place on any terms whatever. The misery he had suffered from the asthma immediately on his arriving in the vicinity of London obliged him to hasten back to Oates, as the only means of preserving life; and in his letter to Lord Somers, he says, "I should not trouble you with an account of the prevailing decays of an old pair of lungs, were it not my duty to take care his majesty should not be disappointed, and, therefore, that he lay not any expectation on that which, to my great misfortune, every way I find, would certainly fail him; and I must beg your lordship for the interest of the public, to prevail with his majesty to think on somebody else, since I do not only fear, but am sure my broken health will never permit me to accept the great honour his majesty meant me. As it would be unpardonable to betray the king's business by undertaking what I should be unable to go through, so it would be the greatest madness to put myself out of the reach of my friends during the small time I am to linger in this world, only to die a little more rich, or a little more advanced. He must have a heart strongly touched with wealth, or honours, who at my age, and labouring for breath, can find any great relish for either of them."

But the infirmities which compelled him to relinquish all idea of public employment did not prevent his exerting his talents for the good of society in other ways. The year 1695 produced his 'Reasonableness of Christianity,' and this was followed soon after by 'The Commentary on the Apostolic Epistles,'—a work which, though not altogether calculated to exhibit the true spirit of these divine productions,

is strongly indicative of both the piety and the learning of the author. At Oates he enjoyed the comforts of a home, and as much society as he could with safety indulge in. Lady Masham herself, the sister of Cudworth, was a woman of great acquirements and intelligence. Locke loved to converse with her on the topics which had so long engaged his attention, and to her solicitous care of his health and tranquillity he owed much of the comfort of his declining age. In the early part of the year 1704 he felt that he could last out but little longer. The return of spring and clear skies produced not its customary effect upon his feelings; and in a letter written to Mr King on the first of June, he plainly stated his conviction that death was near at hand. "This comfortable," says he, "and usually restorative season of the year has no effect upon me for the better; on the contrary, my shortness of breath and uneasiness every day increases. My stomach, without any visible cause, sensibly decays, so that all appearances concur to warn me that the dissolution of this cottage is not far off." He had calculated rightly. He became weaker and weaker every day, and was at length so reduced as to be incapable of supporting his sinking frame. He was still, however, in the custom of spending his days in the library, whither he was carried in an arm-chair; but on the 27th of October, Lady Masham missed him from his usual place, and on inquiring after him, found that he had declined to rise. To her questions respecting his health, he replied that he had fatigued himself too much the preceding day with rising, and that he did not know whether he should ever rise again. When some other of his friends visited him in the afternoon, he observed to them that his work was almost at an end, and he thanked God for it. He also desired that they would remember him in the evening prayer, and afterwards expressed his willingness to have the family assembled for their devotions in his chamber. On being asked whether he thought himself near death, he answered that he might perhaps die that night, but that he could not live above three or four days. At their request he then took some liquor called mum, which he considered refreshing and nourishing, and before sipping it, wished all of them happiness when he should be gone. The visitors soon after this left the chamber, Lady Masham alone remaining behind. While sitting by his bed-side he begged her "to look on this world only as a state of preparation for a better," adding as the result of his own experience, "that he had lived long enough, and that he thanked God he had enjoyed a happy life; but that, after all, he looked upon this life as nothing, to be nothing but vanity." The family, as it had been proposed, assembled in his chamber for prayer, and between eleven and twelve o'clock he was so far better as to resist the wish of Lady Masham to remain in his chamber during the night. On the following morning he desired to be carried into his study, and the intervals of sleep he enjoyed in his chair appeared to revive his strength and spirits. He even requested to be dressed, and expressed a wish for some table beer. But it was the last flitting of the breeze. Lady Masham, who was sitting near him reading the Psalms to herself, began at his desire to read aloud, and he for some time manifested great attention. At length he requested her to cease. The presence of death was visible in his frame, and in a few minutes he expired. This event

took place on the twenty-eighth of October, 1704, and about three o'clock in the afternoon.

Those who were most intimately acquainted with this great man, who had the opportunity of judging of him in many different circumstances, and saw his conduct in situations when both his patience and virtue were put to severe trials, agreed in representing his character as in every way worthy of esteem and admiration. Nor are the persons who have thus left their tribute of affection to the name of Locke of a character themselves to be doubted. The testimony of Le Clerc, and that of the friend whom he quotes, affords the most convincing proof of the philosopher's goodness of heart as well as ability. "He was," says the latter, "the faithful servant, nay, I may add, the devoted slave of truth, which he loved for itself, and which no consideration was ever able to make him desert." In respect to his manners, it is said "that he looked on civility to be not only something very agreeable and proper to win men, but also a duty of Christianity;" and among his most conspicuous characteristics are numbered charity, fidelity in his attachments, strict attention to his word, liberality in listening to the opinions of others, and charity to all who were in distress. Of his character as a scholar and philosopher it is not necessary to say more, than that he united the rare qualities of great strength and clearness of apprehension, with a not inferior degree of industry;—that he was as honest as he was acute,—as unfettered by private prejudices as by public,—and, above all, as well acquainted with business as with books,—as capable of establishing truth by experience as of searching for it in the bold spirit of a theorist.

John Pomfret.

BORN A. D. 1677.—DIED A. D. 1703.



JOHN POMFRET was the son of the Rev. Mr Pomfret, rector of Luton in Bedfordshire, at which place probably our author was born. After having received his early education at a grammar-school in the country, he was sent to Cambridge, and entered at Queen's college, where he took the degree of Bachelor of Arts in 1694, and that of Master of Arts in 1698. It was during his stay at the university that he wrote the greater part of his poetical compositions.

He had not long quitted the university before he was presented to the rectory of Malden in Bedfordshire; and when about to receive higher preferment, the malice of some enemies was exerted with powerful vigour to disappoint his expectations. About the year 1703, he came to London, as his anonymous friend who published his 'Remains,' relates, "for institution and induction into a very considerable living; but was retarded for some time, by a disgust taken by Dr Henry Compton, then bishop of London, at these four lines in the close of his poem entitled 'The Choice:':

And as I near approach the verge of life,
Some kind relation—for I'd have no wife—
Should take upon him all my worldly care,
While I did for a better state prepare.'

"The parenthesis in these verses was so maliciously represented to the bishop, that his lordship was given to understand it could bear no other construction, than that Mr Pomfret preferred a mistress before a wife; though I think, the contrary is evident, the verses implying no more than the preference of a single life to marriage; unless his brethren of the gown will assert that an unmarried clergyman cannot live without a mistress. But the worthy prelate was soon convinced of the malice of Mr Pomfret's enemies towards him, he being at that time married. Yet their base opposition of his deserved merit had in some measure its effect; for, by the obstructions he met with, he sickened of the small-pox, then very rife in London, and died there, in the twenty-sixth year of his age." Dr Johnson remarks on the malicious interpretation of this passage.—"This reproach was easily obliterated; for it had happened to Pomfret as to all other men who plan schemes of life: he had departed from his purpose, and was then married." Dr Johnson states that Pomfret died at the age of thirty-six; but Hazlitt dates the birth of our author in 1677, and his death in 1703, making him only twenty-six. Pomfret published some of his poems in 1699. It has been observed that "he has always been the favourite of that class of readers, who, without vanity or criticism, seek only their own amusement. His 'Choice' exhibits a system of life adapted to common expectations; such a state as affords plenty and tranquillity, without the exclusion of intellectual pleasures: perhaps no composition in our language has been oftener perused than Pomfret's 'Choice.'" Hazlitt says of it, "its attraction may be supposed to lie rather in the subject than in the peculiar merit of the execution." Our author's own edition of his poems included all but the last two pieces in this collection, which were published in the subsequent edition by his friend. Of the poem entitled 'Reason,' the following remarks were penned by the author's friend when he inserted it in his edition. It "was written by him in the year 1700, when the debates concerning the doctrine of the trinity were carried on with so much heat by the clergy, one against another, that King William was obliged to interpose his royal authority, by putting an end to that pernicious controversy, through an act of parliament, strictly forbidding any persons whatever to publish their notions on this subject. It is, indeed, a severe, though very just satire, upon the antagonists engaged in that dispute; and was published by Mr Pomfret at the time it was written. The not inserting it amongst his other poems, when he collected them into one volume, was on account of his having received very signal favours from some of the persons therein mentioned; but they, as well as he, being now dead, it is hoped that the revival of it at this juncture, will answer the same good purposes originally intended by the author." 'Dies Novissima' was printed from a manuscript under our author's own hand; it was probably his last production, and written by him at no very distant period before his decease. Dr Johnson having favourably noticed 'The Choice,' remarks: "In his other poems there is an easy volubility; the pleasure of smooth metre is afforded to the ear, and the mind is not oppressed with ponderous, or entangled with intricate, sentiment. He pleases many, and he who pleases many, must have some species of merit."

John Evelyn.

BORN A. D. 1620.—DIED A. D. 1706.

JOHN, the son of Richard Evelyn of Wotton, in the county of Surrey, was born at Wotton, on the 31st of October, 1620. When he was eight years old, he began to learn Latin at Lewes, and was afterwards sent to the free school at Southover. In 1637, he was placed as a fellow commoner at Baliol college, Oxford, whither he went, he says, "rather out of shame of abiding longer at school than from any fitness, as by sad experience I found, which put me to relearn all that I had neglected, or but perfunctorily gained." The young Evelyn had, in truth, been a very idle fellow at school, having been entrusted to the charge of his maternal grandmother during this period, whose overfondness had nearly spoiled him. Yet with all his consciousness of deficiency, Evelyn continued to turn his attention to a variety of studies while at college, not neglecting those personal accomplishments which were deemed indispensable to all gentlemen in these times. Soon after having removed to the Middle Temple, his father died; his mother had died when he was only fifteen years of age, so that he and his brothers were left alone at a very critical period of life. The ominous appearance of public affairs determined young Evelyn, now in his twenty-first year, to pass some time abroad. Genappe was at this time besieged by the French and Dutch; thither Evelyn directed his steps, but did not reach it till four or five days after it had capitulated. He was, however, complimented by being received a volunteer in Captain Apsley's corps; but after trailing a pike for a week, he took his leave of foreign service, and returned to England, where he studied a little, but, to use his own words, "danced and fooled more."

On the breaking out of the civil war, Evelyn offered his services to the king at Brentford, but soon afterwards retired to his brother's house at Wotton; and finally, when the covenant was pressed, finding it "impossible to evade the doing very unhandsome things," he obtained the king's permission to go abroad. Evelyn was a minute and delighted observer of every thing rare and curious in art and nature, and has inserted a journal of his continental tour in his auto-biography. The 'gallant citie' of Paris, the treasures at St Denis, the gardens of the Tuilleries and Luxembourg, Cardinal Richelieu's villa and painted arch, the galleys at Marseilles, Prince Doria's aviary at Genoa, and a hundred other objects besides, are all described by him with laboured minuteness of detail. In passing through Italy, his attention seems to have been chiefly attracted by palaces and pictures, gardens and museums, and other objects of art, to the exclusion of the more glorious charms with which nature has invested that 'sunny land.' At Naples he was seized with a fit of home-sickness; but hearing of an English ship bound for the Holy land, he determined to visit the East before resuming the life of a country-gentleman in England,—a determination which was, to his great mortification, frustrated, by his vessel being pressed for the service of the state to carry provisions to Candia,

then newly attacked by the Turks. At Padua he was elected Syndicus Artistarum, but declined the honour because it was 'chargeable' and would have interfered with his plans of travel. Whilst in that city, he embraced the opportunity of hearing the celebrated anatomy lectures in the university, and purchased from Leonænas a set of drawings of the veins and nerves of the human frame, which he presented, on his return home, to the Royal society. Previous to embarking for England, he married the daughter of Sir Richard Browne, the British resident at the court of France. This lady was only in the fourteenth year of her age at the time of her marriage, but she appears to have made a most affectionate and discreet wife, and, when in her will she desired to be buried by her husband's side, she speaks in the following terms of him: "his care of my education was such as might become a father, a lover, a friend, and husband, for instruction, tenderness, affection, and fidelity, to the last moment of his life."

In the autumn of 1647, he arrived in England, and was presented at Hampton-court. After 'unkingship,' as he calls it, had been proclaimed, he applied for and obtained passports from Bradshaw for France; but in January, 1651, he returned to England, and settled himself on his estate of Sayes-court, near Deptford, to which he had succeeded in right of his wife. From this place he appears to have kept up a correspondence with the exiled king and his ministers, but the kindness of an old school-fellow, Colonel Morley, then one of the council of state, was successfully exerted to protect him from annoyance on account of the suspicions which he incurred. Evelyn's tastes, however, were fortunately for himself more strongly directed to other objects than those of politics. Sylvan employments, particularly gardening and ornamental planting formed his passion, and to these tranquil and delightful pursuits he devoted himself with a zeal, and industry, and genius, which few have brought to higher tasks. But artificial gardening was in Evelyn's eyes no mean mystery. His scheme of a royal garden comprehended knots, trayle-work, parterres, compartments, borders, banks and embossments, labyrinths, dedals, cabinets, cradles, close-walks, galleries, pavilions, porticos, lanterns, and other relieves of topiary and hortulan architecture, fountains, jettos, cascades, piscines, rocks, grotts, cryptæ, mounts, precipices and ventiducts, gazon-theatres, artificial echoes, automato and hydraulic music. No wonder then that with such an idea of what was necessary to constitute a complete garden, Evelyn should think that "it would still require the revolution of many ages, with deep and long experience, for any man to emerge a perfect and accomplished artist-gardener." Equally great was Evelyn's passion for the more practical science of horticulture. Quoting from Milton, the verses which describe "the first empress of the world regaling her celestial guest," he observes exultingly, "then the hortulan provision of the golden age fitted all places, times, and persons; and when man is restored to that state again, it will be as it was in the beginning." The reader will smile at our 'artist-gardener's' enthusiasm, but it was in such pursuits that Evelyn attracted the esteem and admiration of some of the most eminent men of his age, who bore willing testimony to the amiableness of his character, and commended the pursuits to which he had devoted himself. Jeremy Taylor declares, in a letter which he wrote to him after his first visit to Sayes-court, that

he found all his circumstances "to be an heape and union of blessings;" and Cowley has the following address to Evelyn:—

Happy art thou whom God does bless
 With the full choice of thine own happiness !
 And happier yet because thou'rt blest
 With prudence how to choose the best.
 In books and gardens thou hast placed aright
 Thy noble innocent delight ;
 And in thy virtuous wife, where thou again dost meet
 Both pleasure more refined and sweet,
 The fairest garden in her looks,
 And in her mind the wisest books.

Evelyn was a staunch adherent to the forms and usages of the church of England, and afforded shelter in his house to several of the silenced clergy. The incumbent of his parish church was, to use his own words, "somewhat of the Independent, yet he ordinarily preached sound doctrine;" but he says, he "seldom went to church on solemn feasts, but rather went to London, where some of the orthodox sequestered divines did privately use the common prayer, administer sacraments, &c. or else I procured one to officiate in my own house." On Sunday afternoons he frequently stayed at home to catechize and instruct his family.

The death of Cromwell revived the hopes of the royalists, and emboldened them to act more openly for the restoration of Charles. Evelyn caught the general impulse of his party, and, in November 1659, published an apology for his party and for the king, which he says took universally. He had already appeared as an author; but in his former publications had studiously eschewed politics. The Restoration crowned Evelyn's earthly felicity, by bringing home his father-in-law, Sir Richard Browne. In 1664, when war was declared against the Dutch, he was appointed one of the four commissioners for taking care of the sick and wounded. While engaged in the humane but laborious duties of his office, the plague broke out in London; but, although Evelyn saw proper to send away his wife and family from the chance of contagion, he continued himself to look after his charge as commissioner, trusting in the providence and goodness of God. An extract from one of his letters written at this time, places his character in the most amiable point of view in which we have yet contemplated it: "one fortnight," he says, "has made me feel the utmost of miseries that can befall a person in my station and with my affections. To have 25,000 prisoners, and 1500 sick and wounded men, to take care of, without one penny of money, and above £2000 indebted." Again he writes to an official personage, "I beseech your honour let us not be reputed barbarians; or, if at last we must be so, let me not be the executor of so much inhumanity, when the price of one good subject's life is rightly considered of more value than the wealth of the Indies." The fire of London made another call on Evelyn's patriotism, and within two days after that terrible conflagration, we find him presenting to the king a plan for a new city, which coincided in many points with that of Wren.

Evelyn enjoyed the uniform confidence of the king, who treated him with much affability and kindness; but the vices of the dissolute monarch, and the general licentiousness introduced by his practices, were a source of

unaffected regret to his faithful subject, and are often touchingly adverted to in his diary. Under James, he was nominated one of the commissioners for executing the office of privy-seal during Henry Lord Clarendon's lieutenancy in Ireland. The Revolution could hardly be said to find a staunch supporter in Evelyn; but it is certain, that from his attachment to the church of England, and dread of James's known leaning to popery, he approved of resistance at least being offered to some of that infatuated monarch's plans. After the Revolution he was made treasurer of Greenwich hospital.

The successive deaths of his two daughters and only remaining son were deeply felt by Evelyn, now bending under the weight of nearly fourscore years; but he retained his health and faculties unimpaired, until the 86th year of his age, when death removed him to a better world. Evelyn's '*Sylva*,' or treatise on forest trees, and his '*Diary*,' are both of them very delightful productions. The former is a great repository of all that was known, in the author's time, concerning the forest-trees of Great Britain, their growth and culture, and their uses and qualities real or imaginary. It has gone through nine editions since its first publication in 1664. The latter is one of the most amusing pieces of autobiography in the English language. His work entitled '*Numismata*, a discourse of Medals,' is still held in high estimation. He was interred at Wotton, where his tomb bears an inscription expressing, according to his own intention, that "living in an age of extraordinary events and revolutions, he had learned from thence this truth, which he deemed might be thus communicated to posterity: that all is vanity which is not honest, and that there is no solid wisdom but in real piety."—His son, John Evelyn, was the author of several pieces in Dryden's miscellanies.

Sir Charles Sedley.

BORN A. D. 1639.—DIED A. D. 1702.

THE witty and accomplished Sir Charles Sedley was the son of Sir John Sedley of Aylesford in Kent. He was born about the year 1639. His family were staunch royalists; and, at the Restoration, young Sedley was sent up to London to push his fortunes at court. His accomplishments, his handsome person, his wit, and his poetical talents, won him universal favour at the court of "the merrie monarch," where he soon became a leader in the universal revelry and debauchery. The poetasters did homage to his superior genius and better stars; Buckingham raved about "Sedley's witchcraft;" and the king himself declared that, in the person of Sir Charles, his court was honoured with the attendance of Apollo's deputy. Yet the man to whom all this intoxicating flattery was presented was, as to poetical talents, nothing more than a writer of amorous verses, in which grossness of expression, and indelicacy of sentiment, were substituted for tenderness, pathos, and sensibility. The truth is, the manners of the man did more for him than his poetical talents. He was certainly one of the most accomplished gentlemen of his age, and in this respect was held up as a perfect model amongst the fashionable men of the day: wit-

ness the verses of Lord Rochester, beginning with "Sedley has that prevailing gentle art," in which the allusion evidently is to the unrivalled grace and ease of his personal address.

But our courtier's reputation for wit and gallantry was purchased at a heavy expense: his means were squandered, his morals utterly perverted, and he was daily sinking deeper and deeper into hopeless profligacy, when, by one of those sudden revulsions of feeling which occasionally though rarely occur in the history of early libertines, he was snatched from impending ruin, and induced to apply his thoughts and time to occupations more worthy of his genius and rank. He entered parliament, and soon became a frequent and distinguished speaker. During the reign of James II. he vigorously withstood the inroads which the infatuated monarch attempted to make upon the constitution; and he took an active part in bringing about the Revolution. His political conduct, however, it has been alleged, was prompted in this instance by personal hostility to James, who had corrupted Sir Charles' daughter, and rendered her infamy more conspicuous by creating her countess of Dorchester.

Sedley's works were printed in two volumes, 8vo. in 1719.

Robert Hooke.

BORN A. D. 1635.—DIED A. D. 1702.

THIS eminent mathematician and natural philosopher, was the son of the Rev. John Hooke of Freshwater, in the isle of Wight. He early betrayed a strong mechanical genius, to which he added more than ordinary docility in the acquisition of languages. The celebrated Dr Busby was for a time his preceptor, and under him he acquired a very respectable knowledge of Greek and Latin, to which he subsequently added some acquaintance with the Oriental languages.

In 1653 he entered Christ-church college, Oxford; and in 1655 he became a member of the philosophical society there. At this period he assisted Dr Wallis in his chemical experiments, and Dr Seth Ward in his astronomical observations. Under the guidance of these two men young Hooke made rapid advances in natural philosophy, and soon became their worthy collaborateur. He invented several astronomical instruments, and improved others; he was also particularly serviceable to Mr Boyle while perfecting his invention of the air-pump.

In 1664 the Royal society elected Hooke their curator of experiments. In 1666 he was employed in surveying the city of London previous to its being rebuilt after the great fire. In 1677 he succeeded Oldenburg as secretary to the Royal society. From this period he seems to have devoted himself exclusively to the study of natural philosophy in all its branches, and the inventing and perfecting of philosophical instruments. His health was considerably impaired, and his sight failed him some time previous to his death, which took place in 1702, in the sixty-seventh year of his age. He was interred in St Helen's church, London, his funeral being attended by nearly all the members of the Royal society. He was of an active and indefatigable genius, often continuing his studies all night. His temper was melan-

choly, mistrustful, and jealous, which increased with his years; and his penuriousness was such, that, although his circumstances were affluent, he could scarcely suffer himself to use even the common necessities of life. He contrived the building of the College of physicians and the monument on Fish-Street Hill, London, and was often employed in designing other buildings.

His writings consist of the Cutlerian lectures on mechanics; several descriptions of philosophical instruments, and some philosophical collections. Waller, his successor in the secretaryship of the Royal society, published a selection of his posthumous works.

Some of the fundamental doctrines of modern chemistry are hinted at in his 'Micrographia' which was first published in 1664, and in his 'Lampas,' which appeared in 1667. He appears to have given much of his attention to the improvement of telegraphic communications, of which, however, the marquess of Worcester had unquestionably given the first hint. To Hooke also we are indebted for the invention of the wheel-barometer, the universal joint, the screw-divided quadrant, telescopic sights for astronomical instruments, and sundry pieces of watch and clock machinery. Hooke does not appear to have been one of the most amiable of men; and he has been charged with laying claim to the inventions and discoveries of others.

His first employment of the conical pendulum was no less ingenious than original. He employed it to represent the mutual gravitation of the planets,—a fact which he had previously announced in his writings and lectures. He conceived that a force perfectly analogous to that of gravity on the surface of our earth operated on the surface of the moon and of Jupiter; and he inferred that it was the same power which maintained the orbicular form of the sun and the other planets. He inferred the law of a universal gravitation of the larger bodies of our system towards the sun; and that it was not the body of the earth, but the centre of gravity of the earth and the moon, which traced out an elliptical path around the sun. He therefore invented a conical pendulum whose tendency to assume a vertical position represented the gravitation towards the sun, and which was projected at right angles to the vertical plane; and then he showed experimentally how the different proportions of the projectile and centripetal tendencies produced various degrees of eccentricity in the orbit. He then added another pendulum, which he made to describe a cone round the first, while the first was describing a cone round the vertical line, and endeavoured to fix what point between them described the ellipse. The experiment failed, but the idea was highly ingenious. It was left for Sir Isaac Newton to determine the true law of gravitation, which would produce the description of an ellipse round the assigned focus.

Thomas Betterton.

BORN A. D. 1635.—DIED A. D. 1710.

WHATEVER opinions may be entertained as to the effect of theatrical entertainments on public morals, it is certain that the stage has exercised a powerful influence over English literature, and it will be expected that a few at least of our pages shall be devoted to some brief notices of the principal histrionic artists that have appeared amongst us.

We possess almost no authentic materials for the memoirs of any of the English players who flourished previous to the days of Thomas Betterton. This actor was born in Tothill-street, Westminster, in August, 1635. His father was undercook to Charles I. The boy's fondness for reading induced his father to apprentice him to one Rhodes, a bookseller, near Charing-cross. This Rhodes had been wardrobe-keeper to the theatre in Blackfriars, and about the year 1659, he obtained a license for a company of players, for whose performances he fitted up the cockpit in Drury-lane. All his actors were new hands, and the two principal of them were two apprentices of his own, Betterton, and Kynaston. The former, having a strong sonorous voice and manly bearing, was selected for the leading male parts in the plays which Rhodes's company performed; the latter was better adapted, in his slight handsome person and soft pronunciation, to sustain the female parts of the drama. It was not until after the Restoration that the gravity of English morals was so far relaxed as to allow of women appearing on the stage.

In the spring of 1662, Rhodes's company was placed under the superintendence of Sir William Davenant, and assumed the title of the duke of York's company: his majesty had the other companies collected into one establishment, under the name of the king's company. These two establishments greatly interested the court and nobility, and afforded abundant employment to their royal patrons by their continual disputes and wranglings. They were both liberally patronised, however. Cibber says, that plays having been so long prohibited, people came to them now with greater eagerness, like folks after a long fast to a great feast; and that the introduction of women to the stage was felt to be a great improvement on the former practice of having the female parts borne by boys or young men of effeminate aspect and manners. He takes notice also of a rule which was laid down for the prevention of disputes betwixt the two companies: namely, that no play which was acted at one house should ever be attempted at the other. All the principal plays of Shakspeare, Fletcher, Jonson, and the other dramatists, were divided betwixt the two companies, so that while Hart had the uncontrolled range of, and grew great in, *Othello*, Betterton was no less fortunate in the exclusive possession of *Hamlet*.¹ It is said that in the character of the prince of Denmark—in which, according to all contemporary evidence, Betterton was uncommonly splendid—that

¹ See Apology.

player had the advantage of Davenant's tuition, who had himself been instructed by Shakspeare as to the proper mode of embodying his conceptions on the stage.

"You have seen," says Cibber, "a Hamlet, perhaps, who, on the first appearance of his father's spirit, has thrown himself into all the straining vociferation requisite to express rage and fury; and the house has thundered with applause, though the misguided actor was all the while, as Shakspeare terms it, 'tearing a passion into rags.' I am the more bold to offer you this particular instance, because the late Mr Addison, while I sat by him to see this scene acted, made the same observation: asking me with some surprise if I thought Hamlet should be in so violent a passion with the ghost, which, though it might have astonished, had not provoked him. For you may observe that in his beautiful speech, the passion never rises beyond an almost breathless astonishment, or an impatience limited by filial reverence to inquire into the suspected wrongs that may have raised him from his peaceful tomb, and a desire to know what a spirit so seemingly distressed might wish or enjoin a sorrowful son to execute towards his future quiet in the grave. This was the light into which Betterton threw this scene, which he opened with a pause of mute amazement, then rising slowly to a solemn trembling voice, he made the ghost equally terrible to the spectator as to himself; and, in the descriptive part of the natural emotions which the ghastly vision gave him, the boldness of his expostulation was still governed by decency,—manly but not braving,—his voice never rising into that seeming outrage or wild defiance of what he naturally revered. But, alas! to preserve this medium between mouthing and meaning too little,—to keep the attention more pleasantly awake by a tempered spirit than by mere vehemence of voice,—is, of all the master-strokes of an actor, the most difficult to reach. In this, none yet have equalled Betterton. He that feels not himself the passion he would raise will talk to a sleeping audience; but this never was the fault of Betterton." The reader may be gratified to contrast this description, as we may consider it, of Betterton's style of acting in the prime of life, with the following account of his appearance on the stage when no less than seventy-four years of age. "Had you seen him to night," says a correspondent of the *Tatler*, "you had seen the force of action in perfection. Your admired Mr Betterton behaved himself so well that, though now about seventy-four, he acted youth, and, by the prevalent power of proper manner, gesture, and voice, appeared through the whole drama a young man of great expectation, vivacity, and enterprise. The soliloquy, where he began the celebrated sentence of 'To be, or not to be,'—the expostulation, where he explains with his mother in her closet,—the noble ardour, after seeing his father's ghost,—and his generous distress for the death of Ophelia,—are each of them circumstances which dwell strongly upon the minds of the audience, and would certainly affect their behaviour on any parallel occasions in their own lives." These are strong attestations to the merits of this early actor; but they are surpassed by the following paragraph from the author of 'The Lick at the Laureate.' "I have lately," says that anonymous writer, "been told by a gentleman who has frequently seen Betterton perform Hamlet, that he observed his countenance, which was naturally ruddy and sanguine, in the scene of

the third act, where his father's ghost appears, through the violent and sudden emotion of amazement and horror, turn instantly as pale as his neckcloth, when his whole body seemed to be affected with a tremour inexpressible : so that had his father's ghost actually risen before him, he could not have been seized with more real agonies. And this was felt so strongly by the audience that the blood seemed to shudder in their veins likewise, and they in some measure partook of the astonishment and horror with which they saw this excellent actor affected."

In the course of 1663, Betterton married a lady of great talent who had joined his own company as an actress, and was one of the first, if not the first female performer, that came upon the English stage. The principal characters sustained by her were those of *Ianthe* in the siege of *Rhodes*, *Ophelia*, *Juliet*, *Queen Catherine*, and *Lady Macbeth*. The last was her best character. She is supposed to have died about 1712.

On the death of *Sir William Davenant*, Betterton obtained the principal management of the *Duke's company* ; and in 1682, when a union was formed between the two rival companies, Mr Betterton was still continued in the direction. But in 1690 a new patent was issued, the terms of which dissatisfied him. He applied to the earl of *Dorset*, and, through his influence, obtained an independent license for himself, and a few of the best players who adhered to him, under which they built a new theatre in *Portugal-street*, *Lincoln's inn*, which was opened in April, 1695, with *Congreve's* comedy of '*Love for Love*.' This speculation turned out unfortunate, and Betterton sold his shares, and resigned his management to *Sir John Vanbrugh*, who erected a new theatre in the *Haymarket*, in which Betterton accepted an engagement as an actor only. Old age, disease, and misfortune, had sadly reduced Betterton by this time ; but he continued occasionally to act with all the fire and vivacity of youth ; and such was the esteem in which he was held by the public, that on the occasion of a benefit being announced for him, in the month of April, 1710, the proceeds exceeded one thousand pounds. The effort, however, though most successful, was fatal to Betterton. He had been labouring under a fit of gout for some time previous to his appearance in public ; and the exertion which he made on this occasion determined the disease to his head. He died within three days from the date of this performance.

His remains were deposited, with much funeral pomp, in the cloisters of *Westminster abbey*. *Sir Richard Steele* attended the ceremony, and has described it in one of his *Tatlers* with great beauty and force of moral reflection. Betterton's authority on all points connected with the drama, appears to have been regarded as paramount by even the most gifted of his contemporaries. In the preface to '*Don Sebastian*,' *Dryden* says : " About 1200 lines have been cut off from this tragedy since it was first delivered to the actors. They were indeed so judiciously lopped by Mr Betterton, to whose care and excellent action I am equally obliged, that the connection of the story was not lost." Betterton was the author of a comedy, entitled '*The Woman made a Justice*.' His alterations and adaptations to the stage are more successful performances than his original pieces.

Dr Henry Aldrich.

BORN A. D. 1647.—DIED A. D. 1710.

IN addition to an unusual diversity of talent, Dean Aldrich exhibited such eminence in each of the pursuits to which he devoted himself, that his reputation would have been great and well-merited though it had rested but upon a single basis. At the same time that he was greatly distinguishing himself as a polemical writer, a polite scholar, a theologian, a profound critic, an architect, and a man of sound judgment and exquisite taste in arts, science, and literature in general, he became so profound in the theory and practice of music, that his compositions, particularly for the church, equal in number and excellence those of the greatest masters of his time.

He was born at Westminster in the year 1647, and was educated under Dr Busby, then master of Westminster school. After the usual course of preparation, he entered Christ-church college, Oxford, and subsequently took orders. Distinguished for his profound knowledge and extensive learning, he soon became a tutor of his college, and in that capacity acquired much fame. In February, 1681, he was installed canon of Christ-church, and very shortly after he accumulated the degrees of bachelor and doctor in divinity. Among those clergymen who, at this period, distinguished themselves by their zealous opposition to the church of Rome, Aldrich bore a considerable part; indeed Burnet classes him with the more eminent divines, "who managed and directed this controversial war." Of the manner in which the clergy conducted their side of the argument, he thus writes: "They examined all the points of popery with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing, far beyond any thing that had before that time appeared in our language. The truth is, they were very unequally yoked; for, though they are justly to be reckoned among the best writers that have appeared on the protestant side, those they wrote against were certainly among the weakest that had ever appeared on the popish side." He says, further, "that popery was never so well understood by the nation, as it came to be upon this occasion." Dr Aldrich, in short, made himself so conspicuous by his merits in this and other respects, that, at the Revolution, when Massey, the popish dean of Christ-church, fled beyond sea, the deanery was conferred upon him. Thus having passed through the whole series of academic honours, and acquired a high reputation for learning both as a student and a tutor, his excellence of character and pleasing deportment, as master of the college, attracted the esteem and love of all its members. His own attachment to the university induced the exercise of all his energies, the employment of all his various talents, for the promotion of its honour and fame. To support its credit for attention to classical studies, he made it his practice, in imitation of Dr Fell, to edit and publish annually some Greek author, as a new year's present to the students of his house. Epictetus, Theophrastus, Plato, Xenophon, and Plutarch, were among the writers to whom he thus gave his attention. He composed a 'System of Lo-

gic,' which went through several editions. He printed also a book on the 'Elements of Geometry,' in Latin, in a large thin octavo; probably for the use of some of his friends or pupils, for it was never published. Use was made of his assistance in the preparation of Gregory's Greek Testament, printed at Oxford, 1703. To Dean Aldrich, in conjunction with Bishop Sprat, was committed the revision of the manuscript of Lord Clarendon's History of the Rebellion, but it does not appear that any considerable additions or alterations were introduced. The dean was also one of the ecclesiastical commissioners appointed by William III., in 1689, to pave the way for some alterations in the church service, &c.; but he, with Mew and Sprat, the then bishops of Winchester and Rochester, withdrew after the first meeting of the committee. They objected first to all alterations whatever, and next to the appointment of a special commission.

The doctor's eminence in the fine arts, to which allusion has been made, was evinced in the beauty of the Peckwater-square, a part of Christ-college, the whole of which was designed by him, and which, as Chamberlayne says, "is esteemed a regular and complete piece of architecture by all who have seen it, natives and foreigners." The parish church of All-saints, in Oxford, which he is known to have designed, is esteemed a finished specimen of his knowledge and taste in architecture. The plan of the chapel of Trinity college, erected by Dr Ralph Bathurst, was designed by him; but with some slight modification from the hand of Sir Christopher Wren.

Amidst his variety of learned pursuits, and the cares to which he was subjected in the government of his college, Dr Aldrich found leisure also to study and cultivate to a great extent, the science of music, and particularly that branch of it which was more closely connected with his profession and office. Though not more than five or six of his choral productions continue to be performed, except at Oxford, yet he composed nearly forty services and anthems, which are preserved in the third volume of Dr Tudway's collection in the British museum. Beside these, Dr Aldrich enriched our cathedrals with many admirable compositions, by adapting English words, from the psalms or liturgy, to anthems or motets of Palestrina, Caressimi, Vittoria, Graziani, and other Italians, which were originally set to Latin words, for the Roman catholic service. Sir John Hawkins says, that the dean was of such skill in music, that he holds a place among the most eminent of our English church musicians. Among his lighter compositions of this kind are rounds and catches, two of which have been particularly admired. One, "Hark the Bonny Christ-church Bells," has been always remarked for its pleasing melody and general effect. The other is a smoking catch, full of humour and musical ingenuity. His love of smoking, it seems, was so great as to serve the university for an amusing topic of conversation. The admirable choral discipline Dr Aldrich preserved in his college for upwards of twenty years, is still remembered. He bequeathed to his college, at his decease, an admirable collection of music. Dr Burney says, that having made a catalogue of these musical works, he can venture to assert, that, for masses, motets, madrigals, and anthems, of the sixteenth and seventeenth centuries, the collection is the most complete of any that he had an opportunity of consulting. His love of the science, and zeal for its advancement, prompted the

desire to write a 'History of Music;' but though he collected all the materials he could find, opportunity did not present itself for entering upon their arrangement. They are yet extant in the library of his own college.

Dr Aldrich is of some note as a Latin poet. The '*Musæ Anglicanæ*' contains some elegant verses by him. Besides his other preferments, Dr Aldrich held the rectory of Wem, in Shropshire; and in 1702 he was chosen prolocutor of the convocation. On the 14th of December, 1710, to the unspeakable grief of the whole university, he died, at his college, in the 63d year of his age. He lived in a state of celibacy; and as he rose in the world he disposed of his income in works of hospitality and benevolence, and in the encouragement of learning. Notwithstanding that modesty and humility for which he was remarkable, and which he exhibited in withholding his name from his numerous publications, he maintained a firm and steady rule in the government of his college. He was buried, according to his desire, in the cathedral of Oxford, near Bishop Fell. He is always spoken of as having been a man of wit, and as one who, to his great talents and virtues, joined those amiable qualities which rendered him the object of general affection, as well as of universal respect and esteem.

Henry Dodwell.

BORN A. D. 1641.—DIED A. D. 1711.

THIS very learned writer was a native of Ireland. He was born in that country in 1641, but he received his school-education in England. In 1656, we find him holding a fellowship in Trinity college, Dublin; but he relinquished it in 1666, in order to avoid taking orders, and came the same year to Oxford, where he remained for some time.

In 1672, he first appeared as an author, or rather as an editor, in the publication of a posthumous treatise of his tutor John Steam, with a preface from his own pen. The title of this book was '*De Obstinatione: Opus Posthumum Pietatem Christiano-Stoicum scholastico more Suadens.*' Dodwell entitled his own preface '*Prolegomena Apologetica de usu Dogmatum Philosophicorum,*' its object being to vindicate his tutor from the charge of depreciating the value of the scriptures by over-estimating the value of the heathen philosophy. His second publication was '*Two Letters of Advice,*' addressed to theological students. To the second edition of this work, in 1681, he added '*A Discourse concerning the Phœnician History of Sanchoniathon,*' in which he attempts to prove that Philo-Byblius, was the forger of this pseudo-Phœnician history.

Dodwell came over again to England in 1674, and soon after entered into the lists of polemical controversy. In 1675, he published '*Some Considerations of present concernment: How far the Romanists may be trusted by princes of another persuasion.*' This book was chiefly levelled against Father Walsh, and the other parties concerned in '*The Irish Remonstrance,*'¹ and '*Controversial Letters,*' two publi-

¹ See Kennet's Register and Chronicle.

cations which occasioned a kind of schism among the Irish catholics. The year following he put out other two pieces against the papists; in one of which he argues against the assumed infallibility of the church of Rome, and in the other discusses various controversial questions betwixt the two churches of England and Rome. Both these discourses were published in one small 12mo. volume, but were reprinted in 1688, in 4to. with a preface, 'relating to the bishop of Meaux, and other modern complainers of misrepresentation.' In 1679, he published a treatise on 'Separation of Churches from Episcopal Government, as practised by the present Non-conformists,' in which he labours to prove that all such separation is schismatical and anti-scriptural; that separation from episcopal communion renders persons unsecure of their eternal salvation; that salvation is ordinarily to be expected from participation in the sacraments of baptism and the Lord's supper, which God has appointed as the ordinary means of obtaining the gospel benefits, not to be obtained merely by hearing the word, and prayer; that the validity of the sacraments depends on the authority of the persons administering them, these being such whom God has commissioned to act as his ministers, whose acts he will ratify in heaven; that God is not obliged to bestow spiritual benefits on any who receive the sacraments from persons not thus authorised, besides their administering them being an usurpation on God's authority. In this book he also discourses on the 'Sin unto Death;' and the 'Sin against the Holy Ghost.' Richard Baxter answered Dodwell in his 'True and only way of Concord;' and Dodwell replied.

In 1682, he published his very learned 'Dissertations on St Cyprian,' composed at the request of Bishop Fell, as an accompaniment to the bishop's edition of that father. They are chiefly explanatory of obscure passages. Dodwell published also 'Dissertations on Irenæus.' In 1688, he was elected Camden professor of history in the university of Oxford, but he lost this chair in 1691, by refusing to take the oath of allegiance to William and Mary. His Camden lectures were printed at Oxford, in 1692. After his deprivation he removed to Shottesbrooke, where he chiefly spent the remainder of his days in devotion to study and incessant publication.

It would swell the present article greatly beyond due limits, were we to give merely the titles of all Dodwell's published treatises. The most elaborate of them is his account of the Greek and Roman cycles, printed at Oxford in 1701. All his writings are characterized by prodigious learning, and considerable logical powers; but some of his notions were singularly absurd, and involved him in much and painful controversy with some of the best men of his age. Dodwell was, as we have seen, a strict episcopalian, and a staunch non-juror besides. In order to exalt the powers and dignity of the priesthood, in that 'One Communion,' which he fondly imagined to be the Peculium of God, and to which he had joined himself, he endeavoured to prove, with his usual perplexity of learning, that the doctrine of the soul's natural mortality was the true and original scripture doctrine; and that immortality was only at baptism conferred upon the soul, by the gift of God, through the hands of one set of regularly-ordained clergy. In support of this opinion, he wrote 'An Epistolary Discourse, proving, from the Scriptures and the first Fathers, that the Soul is a Principle

naturally mortal, but immortalized actually by the pleasure of God, to Punishment, or to Reward, by its Union with the Divine Baptismal Spirit. Wherein is proved, that none have the Power of giving this Divine Immortalizing Spirit, since the Apostles, but only the Bishops.' London, 1706, 8vo. At the end of the preface to the reader is a dissertation, to prove 'That Sacerdotal Absolution is necessary for the Remission of Sins, even of those who are truly penitent.' This discourse being attacked by Chishull, Clarke, Norris, and other persons, our author endeavoured to vindicate himself in the three following pieces: namely, 1. 'A Preliminary Defence of the Epistolary Discourse, concerning the Distinction between Soul and Spirit: in two parts. 1st, Against the Charge of favouring Impiety. 2d, Against the Charge of favouring Heresy.' In the former is inserted a digression, proving, that the 'Collection of the Code of the Four Gospels in Trajan's time is no way derogatory to the sufficient Attestation of them.' London, 1707, 8vo. 2. 'The Scripture Account of the Eternal Rewards or Punishments of all that hear of the Gospel, without an Immortality necessarily resulting from the Nature of the Souls themselves that are concerned in those Rewards or Punishments. Showing particularly, 1st, How much of this account was discovered by the best philosophers. 2d, How far the accounts of those philosophers were corrected and improved by the Hellenistical Jews, assisted by the Revelations of the Old Testament. 3d, How far the discoveries forementioned were improved by the Revelations of the gospel. Wherein the testimonies also of S. Irenæus and Tertullian, are occasionally considered.' London, 1709, 8vo. And, 3. 'An Explication of a famous Passage in the Dialogue of S. Justin Martyr with Tryphon, concerning the immortality of Human Souls. Being a letter to the learned author of a book, intituled 'Η ΧΑΡΙΣ ΔΕΔΩΤΗ, &c.' With an appendix, consisting of a letter to the Rev. Mr John Norris, of Bemerton; and an Expostulation relating to the late Insults of Mr Clarke and Mr Chishull.' London, 1708, 8vo. It is scarcely necessary to add that in all those treatises Dodwell evinced greater ingenuity and learning than sound scriptural views. Dr Clarke handled him very severely; and Bishop Burnet thus addresses him in one of his letters: "You are a learned man; and your life has been not only without blemish, but exemplary; but you do not seem to remember, or enough to consider, the woe our Saviour has denounced against those by whom scandals come; and, according to the true notion of scandal, I know no man, that has laid more in the way of the little ones, or weaker Christians, than you have done. I do assure you, I would rather wish that I could neither read nor write, than to have read or writ to such purposes as you have been pursuing now above thirty years. You seem to love novelties and paradoxes, and to employ your learning to support them. I do assure you, I have a just value for many valuable things that I know to be in you; and do heartily lament every thing that is otherwise."

Dodwell died in June, 1711. He is buried in the chancel of the Shottesbrooke church.

John Blow.

BORN A. D. 1648.—DIED A. D. 1708.

THIS eminent musical composer was a Nottinghamshire man. He was trained by Hingeston and Christopher Gibbons. In 1685 he was nominated composer to the court,—which, however, was only an honorary office. In 1687, on the death of Michael Wise, he was appointed master of St Paul's choristers; and upon the death of Purcell, he became organist in Westminster-abbey.

After the Revolution, Dr Tillotson, then dean of St Paul's, obtained an annual salary of £40 for both Blow and Purcell, on condition that they should alternately present their majesties with a new anthem on the first Sunday of every month. It appears that Blow had been in the practice of composing anthems while yet a chapel-boy, and that many of his pieces had been honoured with the special approbation of Charles II. Every one knows the fine song, 'Go perjured man.' The origin of this piece is said to have been as follows: Charles greatly admired Carissimi's duet, 'Dite, O cieli,' and turning to young Blow on one occasion, while it was performing, asked him if he could imitate it. Blow modestly answered he would try, and soon after produced that song which instantly became so popular. He afterwards composed another air to the words 'Go perjured maid,' which is printed in the 'Amphion Anglicus,' but it is inferior to the former. The work we have just mentioned was an imitation of the 'Orpheus Britannicus,' published by Purcell's widow.

Dr Blow died in 1708. His finest compositions, perhaps, are the Gloria Patri canon, printed in the first volume of Dr Boyce's collection of cathedral music, and the anthems, 'O God, wherefore art thou absent?' and 'I beheld, and, lo, a great multitude.'

Arthur Maynwaring.

BORN A. D. 1668.—DIED A. D. 1712.

THIS writer was the descendant of an ancient and respectable family in Shropshire, in which county he was born in 1668. He received the rudiments of his education at the grammar-school of Shrewsbury, where he remained four or five years. At the age of seventeen he was sent to Oxford, where he was placed under the tuition of George Smalridge, afterwards bishop of Bristol. He spent several years at Christ-church college, and then went to his uncle's, Mr Cholmondeley, at Vale-Royal in Cheshire. Mr Cholmondeley was a warm adherent of James the Second's party; and young Maynwaring, imbibing his uncle's sentiments and feelings, drew his pen against the new government in a satire, entitled, 'Tarquin and Tullia,'¹ which was mainly levelled at William and Mary. He also wrote a piece entitled, 'The King of Hearts,'

¹ State Poems, vol. iii. p. 319.

in which he ridiculed Lord Delamere's entry into London, on his first coming to town after the Revolution. Tonson supposing this piece to have been written by Dryden, ascribed it to the latter in public; but Dryden immediately disclaimed the authorship.

Having come up to town, he was introduced to the acquaintance of the duke of Somerset, the earl of Dorset, and some of the leading whigs, whose company soon effected a change in the young wit's political sentiments. It was his intention to have devoted himself to the study of law, but the death of his father put him in possession of a pretty good yearly income, and enabled him to follow pursuits more congenial to his tastes. After the peace of Ryswick, he went to Paris, and spent some time amongst the scholars of that country. He was fortunate enough to make the acquaintance of Boileau and La Fontaine during this visit.

After his return from France, he was appointed a commissioner of customs, in which office he conducted himself with great integrity; so much so, that in the beginning of Anne's reign, Godolphin conferred on him the auditorship of imposts, a situation worth £2000 per annum. In the parliament of 1705 Mr Maynwaring was returned for the town of Preston in Lancashire. He died in 1712. He was the author of numerous political pamphlets, and of several pieces in the 'Tatler.' His life and posthumous works were published in 1715 by Oldmixon, with a dedication to Sir Robert Walpole, of whose party Maynwaring had been a firm adherent in the latter years of his life.

Joshua Barnes.

BORN A. D. 1654.—DIED A. D. 1712.

THIS celebrated Grecian was born in London, and educated at Christ's hospital and Cambridge. He was chosen a fellow of Emanuel college in 1678, and in 1686 took the degree of B. D. His life was entirely that of a scholar, and marked by few incidents except the successive appearance of his numerous works. His first publication consisted of some Latin and English poems, which he gave to the world at the early age of fifteen. His edition of Euripides was published in 1694, and the next year he was chosen Greek professor at Cambridge. He died in 1712.

Barnes was an enthusiastic but not an accomplished scholar. His learning was accurate and extensive, but of a vastly inferior order to that of his contemporary Bentley, who used to say that Joshua Barnes understood as much Greek as a Greek cobbler. On the publication of his edition of Homer, Dr Bentley took offence at some remarks in Barnes's preface, and in a letter to Dr Davies, wrote as follows:—"After you left me this morning, I borrowed of Dr Sike Mr Barnes's new edition of Homer, where I was told that I should find myself abused. I read over his dedications and prefaces, and there I find very opprobrious words against enemies in general, and one *homo inimicus* in particular, which I cannot apply to myself, not being concerned in the accusation. But if Mr Barnes has, or does declare in company, that he means me by those expressions, I assure him I shall

not put up such an affront, and an injury too, since I was one of his first subscribers, and an useful director to him, if he had followed good advice. He struts and swaggers like a Suffenus, and challenges that same enemy to come *aperte*, and show him any fault. If he mean me, I have but dipped yet into his notes, and yet I find every where just occasion of censure." The Doctor then points out some glaring mistakes of Barnes's, and of one of them says: "A piece of ignorance for which he deserves to be turned out of the chair, and for which, and many others like it, *si magis me irritaverit*, I, as his principal elector and governor, may call him to account." He adds, at the close of the letter: "If it be true that he gives out that he means me by those villainous characters, I shall teach him better manners towards his elector. For though I shall not honour him so much as to enter the lists against him myself, yet in one week's time, I can send a hundred such remarks as these to his good friend Will Baxter, (whom I have known these twenty years,) who, before the parliament sits, shall pay him home for his Anacreon. But if it be otherwise, that he did not describe me under those general reproaches, a small satisfaction shall content me; which I leave you to be judge of; for I would not, without the utmost provocation, hurt the sale of his book, upon which he professes to have laid out his whole fortunes." Barnes's edition of Homer involved him in considerable difficulties; and his circumstances, in consequence of it, appear to have been so greatly embarrassed, that he wrote a supplicatory letter to Robert Harley, earl of Oxford, stating his distresses, and requesting that he might have a little prebend, or some sufficient anchor to lay hold on.

There is subjoined to the first edition of his Anacreon (Cambridge, 1705,) a complete catalogue of Dr Barnes's works, actual or projected.

William Cave.

BORN A. D. 1637.—DIED A. D. 1713.

THIS learned and laborious writer was son of the rector of Pickwell in Leicestershire, a man of considerable erudition. Young Cave was educated at St John's college, Cambridge, where he took the degree of Bachelor of Arts in 1656, and proceeded M. A. in 1660. In 1662 he was presented to the vicarage of Islington in Middlesex; and not long after he obtained the dignity of chaplain in ordinary to Charles II. In 1672 he took the degree of D. D., to which he was also admitted at Oxford. In September, 1679, he was collated by the archbishop of Canterbury, to the rectory of All-Hallows the Great, in Thames-street, London; and, in 1681, his merits as a man of letters obtained for him a canonry at Windsor. Wood says that at this time he was likewise presented with the rectorship of Haseley in Oxfordshire; but this must be a mistake, for that rectory is attached to the deanery of Windsor. On the 19th of November, 1690, we find him admitted to the vicarage of Isleworth in Middlesex, after having resigned most of his other preferments. Perhaps this latter place afforded him more leisure and retirement, and allowed him to devote himself to his favourite studies. His death took place on the 4th of August, 1713.

He was buried in the church of Islington, where a monument is placed to his memory.

Cave's works are very numerous; he lived the life of a most laborious student, and the greater part of his writings have been published. His first publication was entitled, 'Primitive Christianity, or the Religion of the Ancient Christians in the first ages of the Gospel.' This work was first published in London in 1672, and has passed through many editions since. In 1674 he published, 'Tabulæ Ecclesiasticæ, or Tables of the Ecclesiastical writers,' which was, two years after, reprinted on the continent. His 'Antiquitates Apostolicæ,' followed next. This work was designed as a continuation of Jeremy Taylor's 'Antiquitates Christianæ.' This was followed by his 'Apostolici, or History of the Lives, Acts, Deaths, and Martyrdoms of those who were contemporaries with, or immediately succeeded, the Apostles.' Of which again, the 'Ecclesiastici,' being the history of the fathers of the 4th century, may be regarded as a continuation. Of the 'Scriptorum Ecclesiasticorum Historia Literaria,' the first part appeared in 1688, and the second ten years afterwards. This latter work is that on which Cave's fame as a contributor to ecclesiastical literature mainly rests. During the last twelve years of his life, Cave repeatedly revised and retouched this performance. It was reprinted at Geneva in 1705 and 1720; but the best edition is that printed at the Clarendon press, in two folio volumes, 1740-43. It contains the author's last corrections and additions, with some matter by the editor, Dr Waterland.

Cave is somewhat lightly spoken of by Jortin; but there can be no doubt that he was a laborious, accurate, and skilful scholar.

Cooper, Third Earl of Shaftesbury.

BORN A. D. 1671.—DIED A. D. 1713.

THIS nobleman was grandson to the famous statesman of the same name who first held the earldom of Shaftesbury, and was born at Exeter-house, the town-residence of his grandfather, on the 26th of February, 1671. His father was, in all probability, a person of very insignificant character; but it fortunately happened that the great founder of the family conceived an attachment for his grandson while yet in his infancy, and took upon himself the charge of superintending his education. John Locke, the philosopher, who, it will be remembered, was a resident in the house of the earl of Shaftesbury, had also some share in directing his studies. A rather extraordinary plan was devised for introducing him to a knowledge of the Latin and Greek languages. A lady of the name of Birch, the daughter of a school-master in Oxfordshire or Berkshire, was so thoroughly versed in the classic tongues of antiquity, as to be able to speak either of them with the greatest fluency and correctness. This lady—whose name it ought to be the pleasure of every biographer to record—was selected as the instructress of this young favourite of fortune; and such was her skill in imparting knowledge, that, at the age of eleven or twelve, her pupil might fairly be called an accomplished scholar. At this age he was

sent by his grandfather to a private school, where he remained some little time. He early, however, lost the advantage of being superintended by the acute eye and powerful mind of the first earl, who was compelled, by the troublous nature of the times, to quit England in the latter part of 1682, and who expired at Amsterdam, in January, 1683. In this year he was removed to Winchester school. It is a curious instance of the depth and rancour of party-spirit in those days, that our young philosopher was compelled to quit this seminary by the persecution of his school-fellows on account of his descent, who had thus early imbibed from their thick-headed, fox-hunting fathers, a hatred to the name of Shaftesbury. In 1686 he set out to make the round of the continent, and, during his journey, he seems to have been animated by a laudable desire to enrich himself with every accomplishment which could adorn a scholar or a gentleman. A considerable part of the time was spent in Italy, where he acquired an accurate knowledge of painting and the fine arts.

In 1689 he returned to England, where he might almost immediately have obtained a seat in parliament, had he not rather chosen to devote himself for five years to an earnest prosecution of studies on several important questions which had engaged his attention. At the end of this period he entered the house of commons as member for Poole in Dorsetshire. His conduct as a politician was worthy of a disciple of Locke. He joined himself firmly to the only true patriots of that period, the whig supporters of King William's government; and, on all occasions, advocated measures of liberal and enlightened policy, on grounds becoming a philosophic statesman. As a speaker, he produced little impression on the house, nor will those who have perused his writings be surprised that a style so abstract, ornate, and affected, as that in which he indulged, should fail to attract attention in an assembly of men convened to transact business. The only occasion on which he signalized himself by oratory, was in his maiden speech, when the following most exquisite and beautiful turn of argument is ascribed to him. A bill for regulating trials, in cases of high treason, was brought into parliament, by one clause of which counsel was allowed to prisoners. This part of the bill appeared to Lord Ashley of so much importance, that he prepared a speech in its behalf; but, on standing up to pronounce it, he was so agitated as to forget every word of what he had prepared, and was consequently unable to proceed. The house, with the kindly feeling which it usually manifests on these occasions, gave him time to recover himself, and thus encouraged him to proceed. Lord Ashley turned to the speaker and addressed him as follows:—"If I, Sir, who rise only to give my opinion on the bill now pending, without having any personal or individual interest at stake, am so confounded, that I am unable to express the least of what I proposed to say: what must the condition of that man be, who, without any assistance, is pleading for his life, and under apprehensions of being deprived of it?" The readiness and felicity of this turn of thought are such as almost to create a suspicion that the whole was a premeditated scene.

The labours of a senator, a century and a half since, were light compared to those of the present day; but, such as they were, Lord Ashley found his health declining under them, and, in consequence,

retired from public life. His mind now reverted to the studies and literary pursuits in which his early years had been spent, and, embarking for Holland in 1698, he spent twelve months in the society of Bayle, Le Clerc, and other eminent men, to whom, however, he introduced himself, not as an English nobleman of influence and fortune, but as an undistinguished student of physics. A little before his return, he resolved to develop his real name and rank, which gave rise to a rather amusing scene. He contrived to have Bayle invited to dinner by a friend, for the purpose of meeting Lord Ashley. It so chanced that on the day appointed, Bayle called on his friend, the student of physics, and, when pressed on rising to take leave to prolong his visit, replied that he could not, as he was engaged to meet Lord Ashley, and must be punctual. Of course their interview occasioned considerable mirth. A regular correspondence was subsequently maintained between them until the period of Bayle's death.

By the decease of his father in 1699, Lord Ashley became earl of Shaftesbury, but the attainment of this hereditary right of legislating, awakened in him no desire to embark again on the stormy sea of politics. It was not till he was summoned by his virtuous and enlightened friend, Lord Somers, to assist the whig party in the debates and divisions on the partition treaty in 1701, that he took his seat. He continued steadily to support the principles and government of the Revolution, and upon the election of a new house of commons, he exerted himself so actively to procure returns favourable to his party, that the king did him the honour of saying he had turned the scale. He was offered the situation of secretary of state, but his health was such as to forbid his accepting it. In the ensuing reign, finding himself slighted by the court, he retired once again from public life, and devoted himself, with the same assiduity which had distinguished his early days, to literary avocations. In 1703, he paid another visit to Holland. In 1708, he first appeared as an author in a tractate, entitled 'A Letter concerning Enthusiasm,' which was addressed to Lord Somers, and was written for the purpose of showing the folly of trying to prevent the spread of opinions by persecution,—a plan which some persons had proposed, in order to put a stop to the disturbances created about that time by some silly fanatics, who received the name of French prophets. In 1709, appeared the most famous, though not the best of his productions, 'The Moralists, a Philosophical Rhapsody, being a recital of certain conversations on natural and moral subjects.' In the same year he married a lady of the name of Ewer, a daughter of Thomas Ewer, Esq., of Lee, in Hertfordshire. Unless we are to allow to great moralists and philosophers, an exemption from the right discharge of social obligations, we shall find something scarcely consistent with ordinary views of duty in the sentiments with which Shaftesbury entered on the state of matrimony. In a letter to his friend Robert, afterwards Lord Viscount Molesworth, written shortly after his marriage, he says: "Were I to talk of marriage, and forced to speak to my mind plainly, and without the help of humour or raillery, I should doubtless offend the most part of sober married people, and the ladies chiefly. For I should, in reality, think I did wonders in extolling the happiness of my new state, and the merits of my wife in particular, by saying 'that I verily thought myself as happy a man now as ever.' And is

not that subject enough for joy? What would a man of sense wish more? For my own part, if I find any sincere joy, it is because I promised myself no other than the satisfaction of my friends, who thought my family worth preserving, and myself worth nursing in an indifferent crazy state, to which a wife, (if a good one,) is a great help. Such a one I have found, and if, by her help or care, I can regain a tolerable share of health, you may be sure it will be employed as you desire, since my marriage was but a means to that end." We give this extract, though rather a long one, for the sake of the index it gives to Lord Shaftesbury's true character. In 1710, he published his 'Soliloquy, or Advice to an Author.' His health, in spite of his wife's nursing, was now so fast declining, that he resolved to try a warmer climate, as the only means of saving his life. In 1711, he reached Naples, where he took up his residence. His time was chiefly employed in drawing up a corrected and elegant edition of the 'Characteristics,' which had already been printed, though not in a manner satisfactory to him. Many of the plates for this new edition, which did not appear however till after his death, were invented, and their designing carefully superintended by himself; and so anxious was he to hand down this work, or rather this collection of his works, in a perfect state, that in spite of his shattered health, he went through the labour of correcting the press with his own hands. He had formed several other literary projects, but the advance of disease rendered them abortive. The air of Italy could minister no balm to his diseased frame, and after lingering about a year and a half, he expired on the fourth of February, 1713, in the forty-second year of his age. After his death two collections of his letters were published, one in 1716, entitled 'Letters written by a noble lord to a young man at the university,' and another in 1721, under the name of 'Letters from the Right Honourable the late earl of Shaftesbury, to Robert Molesworth, Esq.' Both these publications were contrary to the wishes of the family, and both were edited by Toland, who seems to have had a remarkable anxiety to spread abroad Shaftesbury's opinions; for during the author's lifetime, he had published a surreptitious edition of the 'Inquiry concerning Virtue.' The earl left behind him one son, of whom little is known except that he continued the family.

It seems, at first sight, a rather remarkable circumstance, that, in the long list of our hereditary peers, there should be so few who have distinguished themselves by any strong grasp or vigour of intellect. Entitled by their birth to cherish lofty designs,—having every field of literature open to their investigation without any of the obstacles which obstruct the vision of ordinary students,—enabled to obtain the instructions of the most eminent men of their age,—oftentimes animated to exertions by the examples of illustrious ancestry,—and receiving, at their entrance upon life, and before they apply themselves to the pursuit of any enterprise, a thousand encouragements and marks of distinction, which nameless men obtain only as the reward of arduous struggles, it might be expected that they would transcend all others in talents, not less than in rank. Yet the very reverse is the fact. Nearly all the great names which adorn the peerage are those of men who have cleared the way to it by their own energies. Who does not remember how the earldom of Shaftesbury sank into insignificance on its

first transmission to that "unfeathered, two-legged thing, a son?" or how the title of Chatham has lost all its lustre in the hands of its present possessor? Such instances almost tempt a belief in Sir Thomas Brown's opinion, that Nature providently denies to men the capability of uniting many advantages; or, in other words, that she permits, in the minds of those who are nobly born, of some inherent defect, which prevents their attaining the force and manhood of her common creations. "I confess," say Brown, "'tis the common fate of men of singular gifts of mind to be destitute of those of fortune; which doth not any way deject the spirit of wiser judgments, who thoroughly understand the justice of the proceeding, and, being enriched with higher donations, cast a more careless eye on these vulgar parts of felicity. It is a most unjust ambition to desire to engross the mercies of the Almighty." But the paradox may be solved without awarding to nature any mysterious, and, indeed, unnecessary powers. The very elevation of their condition enervates their minds. Master-spirits are formed, not on the lap of ease or amid the enticements of luxury, but in storms and dangers. It is in struggles for distinction,—in the fiery onset for fame and fortune,—that souls are cast in the most heroic mould, and attuned to the noblest temper.

We are not at all disposed to make an exception from these remarks in favour of the third earl of Shaftesbury. He possessed a creditable zeal for study, and amassed no small share of learning in the long years which he devoted to its cultivation. With the writings of antiquity, and especially with the works of Plato, he had made himself conversant,—so conversant indeed that he forgot the clearer lights which had since dawned on mankind. He devoted much of his time to contemplation on abstract principles, and on the foundation of moral codes, and in circumstances the most favourable that could be devised. Yet, after all, the result has been of trifling value compared with the toil bestowed upon it. No well-balanced system of philosophy is explained, nor any great truth advanced, and illustrated in all its bearings. Occasionally hints of value are thrown out, and a solitary position is aptly enforced, but he never seems to have had clearly before his mind a definite and organized scheme of truths, bearing upon one another in various relations, and harmonized to support an important principle. The estimate of his writings given by Sir James Macintosh, in the 'Dissertation' which he prefixed to the recent edition of the 'Encyclopædia Britannica,' is valuable, though tainted by the lavishness of praise to which that eminent writer is unfortunately prone. Speaking of the 'Inquiry concerning Virtue,' Sir James says, "The point in which it becomes especially pertinent to the subject of this Dissertation is, that it contains more intimations of an original and important nature on the theory of ethics, than perhaps any preceding work of modern times.¹ It is true that they are often but intimations, cursory and appearing almost to be casual; so that many of them have

¹ I am not without suspicion that I have overlooked the claims of Dr Henry More, who, notwithstanding some uncouthness of language, seems to have given the first intimations of a distinct moral faculty, which he calls "the Boniform faculty;" a phrase against which an outcry would now be raised as German. Happiness, according to him, consists in a constant satisfaction, *ἡ ἐπαγαθοῦς τῆς ψυχῆς*, (*Enchiridion Ethicum*, lib. i. cap. iii.)

escaped the notice of most readers, and even writers on these subjects. That the consequences of some of them are even yet not unfolded, must be owned to be a proof that they are inadequately stated; and may be regarded as a presumption that the author did not closely examine the bearing of his own positions. Among the most important of these suggestions is, the existence of dispositions in man by which he takes pleasure in the well-being of others, without any farther view; a doctrine however to all the consequences of which he has not been faithful in his other writings. Another is, that goodness consists in the prevalence of love for a system, of which we are a part, over the passions pointing to our individual welfare; a proposition which somewhat confounds the motives of right acts with their tendency, and seems to favour the melting of all particular affections into general benevolence, because the tendency of these affections is to general good. The next, and certainly the most original, as well as important, is that there are certain affections of the mind, which, being contemplated by the mind itself through what he calls a reflex sense, become the objects of love or the contrary, according to their nature. So approved and loved, they constitute virtue or merit, as distinguished from mere goodness, of which there are traces in animals who do not appear to reflect on the state of their own minds, and who seem, therefore, destitute of what he elsewhere calls a *moral sense*. These statements are, it is true, far too short and vague. He nowhere inquires into the origin of the reflex sense. What is a much more material defect, he makes no attempt to ascertain in what state of mind it consists. We discover only by implication, and by this use of the term *sense*, that he searches for the foundation of moral sentiments, not in mere reason—where Cudworth and Clarke had vainly sought for it—but in the heart, whence the main branch of them assuredly flows. It should never be forgotten that we owe to these hints, the reception into ethical theory of a moral sense; which, whatever may be thought of its origin, or in whatever words it may be described, must always retain its place in such theory as a main principle of our moral nature."

The style of Lord Shaftesbury has been made the subject of unbounded admiration,—far higher indeed than its merits demand. The 'Enquiry concerning Virtue,' which is certainly the ablest of his performances, is written with much clearness and simplicity, and there are scattered throughout the 'Characteristics,' passages of considerable beauty, but, in the main, the style of his writings is unphilosophical. With the solitary exception we have mentioned, he never pursues an argument closely, or brings the different parts of his subject into lucid order. Added to this is an affectation which sometimes leads him into an offensive pleasantry, and at others into a frigid dulness. Blair says of him—and with greater justness of criticism than he usually displays—"His lordship can express nothing with simplicity. He seems to have considered it as vulgar, and beneath the dignity of a man of quality, to speak like other men. Hence he is ever in buskins; full of circumlocutions and artificial elegance. In every sentence, we see the marks of labour and art; nothing of that ease which expresses a sentiment coming natural and warm from the heart. Of figures and ornament of every kind he is exceedingly fond,—sometimes happy in them; but his fondness for them is too visible; and having once laid hold of some

metaphor or allusion that pleases him, he knows not how to part with it."

It may perhaps be expected that we should take some extended notice of Shaftesbury's sentiments on the subject of religion, but we apprehend it would serve no beneficial purpose. It is useless to contend, as some have done, that he was not a sceptic; for numerous passages in the 'Characteristics,' might readily be pointed out, containing idle and discreditable reflections on Christianity, in which no one could have indulged who felt any respect for its authority and doctrines. Sir James Macintosh conjectures that this sceptical tendency may have originated in disgust at the bigotted churchmen who opposed the government of King William; and the conjecture is strengthened by the fact, that in some of his latest productions, he speaks of Christianity in respectful terms. Perhaps we may assign, as another and a still more efficient cause, that affectation of originality and of freedom from vulgar prejudice, which has led so many astray. Lord Shaftesbury's works have been several times reprinted in three volumes, 8vo.

John Radcliffe, M. D.

BORN A. D. 1650.—DIED A. D. 1714.

JOHN RADCLIFFE, an English physician, was born at Wakefield, in Yorkshire, in the year 1650. Having received the rudiments of education in a school at Wakefield, he was sent at the age of fifteen to University college, Oxford. In 1669, he became bachelor in arts, and senior scholar of his college, when he removed to Lincoln college where he was presented with a fellowship. He now chose the profession of medicine, and prosecuted his studies with great diligence. In 1672, he became master of arts. His studies were by no means general, as he regarded with contempt most of the treatises on medicine, with the exception of those of Willis. His library, as he called it, in answer to a question of Dr Bathurst, consisted of a few phials, a skeleton, and an herbal. In 1675, he took his first degree in medicine, and soon afterwards commenced the practice of his profession in Oxford. His practice was bold and decisive, and so successful, that his reputation increased rapidly. He drew upon himself the abuse of apothecaries, who found that his method of treatment put less money into their pockets, and of his brethren in medicine, who found that he made great inroads upon their practice. In replying to these, Radcliffe did not exhibit a greater degree of forbearance than he was wont to do in after life, but abused them without mercy. He was a follower of Sydenham, especially in his most excellent method of treating smallpox. In consequence of a quarrel with Dr Marshall, rector of Lincoln college, he was obliged to resign his fellowship in 1677, and leave the college. He still resided in Oxford, and continued to practise; and in 1682, received the degree of M. D. He went to London in 1684, and settled in Bow-street, Covent-garden, where his practice increased with a most unusual rapidity. It is said that he owed his rapid advancement not less to his agreeable conversation than to his professional skill. In 1686, he became physician to the princess Anne of Denmark. At the

Revolution, when this princess retired to Nottingham, being then pregnant of the duke of Gloucester, Radcliffe was requested to attend her; but, being aware of the uncertain state of affairs, he thought it prudent to refuse, which he did under pretext of the extent of his engagements.

When William came to the throne, Radcliffe was consulted along with the celebrated Bidloo, whom the king brought over with him as chief physician. His success was so universally acknowledged that the king offered to make him one of his physicians, which, however, he declined from motives of policy. His success in practice did not, however, suffer from this circumstance, for he continued to be consulted on all important occasions by the king and the first nobility. In 1694, he attended the queen, who had smallpox. Her death was, by some, attributed to carelessness and unskilfulness on the part of Radcliffe. The freedoms which he used with his patients were sometimes resented. Thus we find him dismissed from the service of the Princess Anne of Denmark for refusing to visit her, swearing that "her highness's distemper was nothing but the vapours, and that she was in as good a state of health as any woman breathing, could she but believe it." After this he continued in great favour with the king, which, however, he lost in 1699, by the very uncourtly reply he made to his majesty, who on his return from Holland showed him his swollen legs; "Why, truly," said Radcliffe, "I would not have your majesty's two legs for your three kingdoms." He was no longer employed at court, notwithstanding the exertions made in his favour by the earl of Albemarle. When Queen Anne came to the throne, her dislike to Radcliffe remained unabated, so that he was not reinstated in his post of chief physician; but the confidence in his abilities remained unshaken, and he was often consulted on important occasions. In 1703, he was in considerable danger from a pleurisy, so much so that he made his will. He recovered, however, and continued the practice of his profession with unabated vigour. In 1713, he was elected member of parliament for Buckingham.

In 1714, he was called to attend the last illness of Queen Anne. Respecting his conduct on that occasion it is difficult to form an opinion, the accounts of it differ so much. From a letter of his own it appears that a fit of the gout confined him at the time, and that besides, the call he received neither came directly from the queen, nor from any person properly entitled to take upon him to do so without her command. His confidence in Dr Mead was also so great, that he considered his personal attendance unnecessary. Be the fact as it may, nothing is more certain than that Radcliffe was much blamed by the public, and thought himself in danger of being assassinated. A motion was even made in the house of commons, that he should be called to this place to answer for not attending on her majesty. On the 3d November, 1714, Radcliffe died in Carshalton; he lay in state for some time, and was buried in St Mary's church, Oxford.

The character and talents of Dr Radcliffe have been very differently described. That he was eccentric, sometimes ill-natured, fond of money and of his bottle, cannot be denied. But whatever blame is cast upon him beyond this, must be regarded with some degree of suspicion, when we consider how many enemies his eccentricities, conjoined with his unparalleled success, must have made for him among his profes-

sional brethren. We find him described by some as a bold empiric, while Dr Mead says, that "he was deservedly at the head of his profession, on account of his great medical penetration and experience." He has left no writings, so that our proof of his talents must always remain defective. Though of a grasping disposition in acquiring wealth, he was most liberal in bestowing it. He gave many sums of money to the society for propagating the gospel, to the poor non-juring clergy, and to the episcopal clergy in Scotland. But his greatest liberality was bestowed upon the university of Oxford. From the funds left at his death, the Radcliffe library, an infirmary and observatory, besides many other buildings, were erected there. The hospital of St Bartholomew receives £600 a year from his estates; £250 are annually expended on the support of the Radcliffe library; and an estate in Yorkshire is devoted to the support of two travelling fellows of University college. Other funds remain at the disposal of trustees, to be applied to such charitable purposes as they think fit.

William Wycherley.

BORN A. D. 1640.—DIED A. D. 1715.

WILLIAM WYCHERLEY, the author of several very successful dramas, was the elder son of Daniel Wycherley of Cleve, in Shropshire. A little before the restoration of Charles II., he became a gentleman commoner of Queen's college, Oxford; but he left the university without having matriculated. It appears that before entering on any course of studies in England young Wycherley had resided some years in France, where he lived in the best society, and was much noticed by Madame de Montausier. Hence, perhaps, the tone of persiflage and gallantry that runs throughout his writings.

After leaving Oxford, he entered himself of the Middle Temple; but the study of law was far too dry a pursuit for the gay young Englishman, who, in addition to the natural vivacity and buoyancy of his spirits, had had his habits and tastes formed in the court of France. He soon abandoned the study of jurisprudence for dalliance with the gayer muses, and, betwixt the years 1672 and 1712, published several comedies and poems in which the dissolute tone of morals which then pervaded the upper ranks of society was but too successfully imitated.

The publication of his first play, 'Love in a Wood,' introduced him at once to the special favour of the court, and particularly to the duchess of Cleveland. Spence, in his gossiping garrulous book,¹ gives an account of our poet's first introduction to the duchess, which, as sufficiently characteristic of the times, we shall here insert. "Wycherley," says he, "was a very handsome man. His acquaintance with the famous duchess of Cleveland commenced oddly enough. One day as he passed that duchess's coach in the ring, she leaned out of the window, and cried out loud enough to be heard distinctly by him, 'Sir, you're a rascal! you're a villain!' Wycherley from that instant entertained hopes. He did not fail waiting on her the next morning; and, with a

¹ Anecdotes, Observations, &c. by the Rev. J. Spence. London, 1820.

very melancholy tone, begged to know how it was possible for him to have so much disobliged her grace. They were very good friends from that time: yet, after all," adds Spence, "what did he get by her?" He was fortunate enough to enjoy pretty substantial patronage in still higher quarters. The duke of Buckingham gave him two or three military commissions under him; and Charles himself occasionally presented him with sums of money. Spence says, the king "gave him now and then a hundred pounds,—not often." But there is abundant evidence that Wycherley shared as much of the royal favour as he could reasonably expect, so long as the capricious monarch chose to pay him any attentions at all. His marriage with Lady Drogheda, however, threw him into disgrace at court for a time, and seems to have cast a continual shade over the remainder of his fortunes. Spence, on the authority of old Dennis, says: "Just before the time of his courtship, he was designed for governor to the late duke of Richmond, and was to have been allowed £1500 a-year from the government. His absence from court, in the progress of this amour, and his being yet more absent after his marriage, (for Lady Drogheda was very jealous of him,) disgusted his friends there so much, that he lost all his interest with them. His lady died; he got but little by her; and his misfortunes were such that he was thrown into the Fleet, and lay there seven years." Wycherley died in 1715. "He died a Romanist, and has owned that religion in my hearing," says Spence. On this subject, a reviewer judiciously remarks:—"It is rather remarkable that we have three instances together of poets who were Roman Catholics at this period,—Garth, Wycherley, and Pope himself. The reason assigned for Garth's predilection for this faith, viz. 'the greater efficacy which it gives to the sacraments,' does not appear to be very obvious or satisfactory. Popery is, in its essence, and by its very constitution, a religion of outward form and ceremony, full of sound and show, recommending itself by the charm of music, the solemnity of pictures, the pomp of dress, the magnificence of buildings, by the dread of power, and the allurements of pleasure. It strikes upon the senses studiously, and in every way; it appeals to the imagination; it enthral the passions; it infects by sympathy; has age, has authority, has numbers on its side, and exacts implicit faith in its inscrutable mysteries and its gaudy symbols:—it is, in a word, the religion of fancy, as protestantism is the religion of philosophy, and of faith chastised by a more sober reason. It is not astonishing, therefore, that at a period when the nation and the government had been so lately distracted by the contest between the old and the new religion, poets were found to waver between the two, or were often led away by that which flattered their love of the marvellous and the splendid. Any of these reasons, we think, is more likely than 'the greater efficacy given to the sacraments' in that communion, to explain why so many poets, without much religion, as Garth, Wycherley, Pope, Dryden, Crashaw, should be fascinated by the glittering bait of popery, and lull their more serious feelings asleep in the torpor of its harlot embraces. A minute, but voluminous critic of our time, has laboured hard to show, that to this list should be added the name of Massinger. But the proofs adduced in support of this conjecture are extremely inconclusive. Among others, the writer insists on the profusion of crucifixes, glories, angelic

visions, garlands of roses, and clouds of incense scattered through the 'Virgin Martyr' as evidence of the theological sentiments meant to be inculcated by this play; when the least reflection might have taught him that they proved nothing but his author's poetical conception of the character and costume of his subject. A writer might, with the same sinister shrewdness, be suspected of heathenism for talking of Flora and Ceres, in a poem on the seasons; and what are produced as the exclusive badges of catholic bigotry, are nothing but the adventitious ornaments and external emblems,—the gross and sensible language,—in a word, the poetry of Christianity in general. What, indeed, shows the frivolousness of the whole inference is, that Decker, who is asserted by our critic to have contributed some of the most passionate and fantastic of these devotional scenes, is not even accused of a leaning to popery."

Roger Cotes.

BORN A. D. 1682.—DIED A. D. 1716.

THIS mathematician, whose life was too short for the fulfilment of its early promise, was the son of the Rev. Robert Cotes, rector of Burbage in Leicestershire. He was born on the 10th of July, 1682, and received his first education at Leicester school. When about twelve years of age he began to evince a decided predilection and capacity for mathematics and the related branches of natural philosophy, and, with the view of pursuing this line of study, was boarded for a while with his uncle, the Rev. John Smith, one of the best mathematicians of his day. He continued with him for some time, after which he was sent to St Paul's school, where he made considerable proficiency in classical studies, but still devoted a portion of his attention to the mathematical and metaphysical sciences. In 1699 he was entered of Trinity college, Cambridge, of which he was chosen a fellow in due course of time.

His scientific acquirements obtained for him the appointment of Plumian professor of astronomy and experimental philosophy, upon the first election to that new foundation. He filled this office with much credit to himself until his death, on the 5th of June, 1716.

Cotes was a mathematician of first rate talents and high promise. He edited the second edition of Sir Isaac Newton's *Principles of Natural Philosophy*, to which he attached an admirable preface. This, with a description of the great meteor that was seen in some parts of England on the 6th of March, 1715, and which was inserted in the *Philosophical transactions*, are the only writings he published; but he left behind him several valuable tracts on subjects connected with his chair, which were given to the world by his successor and kinsman, Dr Robert Smith.

The following anecdote evinces the high and general esteem in which this young mathematician was regarded by his contemporaries. Mr Whiston was one of the electors to the Plumian professorship on its first institution. Besides Mr Cotes, there was another candidate who had been a scholar of Dr Harris's. As Mr Whiston was the only professor of mathematics who was directly concerned in the choice, the rest of

the electors naturally paid a great regard to his judgment. At the time of election, Mr Whiston said that he thought himself to be not much inferior to the other candidate's master, Dr Harris; but he confessed that he was but a child to Mr Cotes. The votes were unanimous for Mr Cotes; and it should be remembered that he was then only in the twenty-fourth year of his age. In 1707 Mr Whiston and Mr Cotes united together in giving a course of philosophical experiments at Cambridge. Among other parts of the undertaking, certain hydrostatic and pneumatic lectures were composed; they were in number twenty-four, of which twelve were written by Mr Cotes, and twelve by Mr Whiston. But Mr Whiston esteemed his own lectures to be so far inferior to those of Mr Cotes, that he could never prevail upon himself to revise and improve them for publication.

Thomas Parnell.

BORN A. D. 1679.—DIED A. D. 1718

THOMAS PARNELL, of whose poetical compositions, 'The Hermit' at least has been deservedly popular, was the descendant of an ancient family which had been settled for some centuries at Congleton, a market-town in Cheshire, until about the year 1660, the period of the Restoration, when his father, Thomas Parnell, who had been of the commonwealth party, went to Ireland. Here he purchased another estate, which, with that in Cheshire, descended to our author, who was born in Dublin in the year 1679. In this city, too, at a late date, John, his brother, was born, who became judge of the court of king's bench in Ireland, and died in 1722, leaving John Parnell the first baronet of the family, who died in 1782.

Thomas, the subject of our memoir, was educated at the grammar-school of Dr Jones of Dublin, under whose management he is said to have early distinguished himself by his surprising powers of memory. The following anecdote is related of him in after life:—Before 'The Rape of the Lock' was finished, Pope was reading some parts of it to Swift, who listened attentively, while Parnell went in and out of the room, apparently taking no notice of it: he, however, kept in mind a tolerably exact description of the toilet, which he translated into Latin verse, and on the day following, when Pope was again reading to some friends what he had written of the poem, our author insisted that part of the description was taken from an old monkish manuscript, and proceeded to support his assertion by reciting his translation.

In 1692, at the age of thirteen, he was admitted into the college of Dublin, and in 1700 he took the degree of Master of Arts, and was ordained a deacon by the bishop of Derry, with a dispensation, he being under the canonical age. In 1703 he was ordained a priest, and, in 1705, the archdeaconry of Clogher was conferred upon him by the bishop, Dr Ashe. About this time he married Miss Anne Minchin, a lady of high intellectual endowments. Until towards the close of Queen Anne's reign, Parnell had been considered as belonging to the liberal party; but, on their ejection from office at this period, he came round, and was, we are informed, "received by the new ministry as a

valuable reinforcement. When the earl of Oxford was told that Dr Parnell waited among the crowd in the outer room, he went, by the persuasion of Swift, with his treasurer's staff in his hand, to inquire for him, and to bid him welcome; and, as may be inferred from Pope's dedication, admitted him as a favourite companion to his convivial hours; but—as it seems often to have happened in those times to the favourites of the great—without attention to his fortune, which, however, stood in no great need of improvement.”¹

Our author first came to England about the year 1706. After this, it seems he generally made an annual visit to this country; and at subsequent periods, while in London, he displayed his pulpit eloquence to numerous congregations, being influenced, it has been affirmed, by a desire “to make himself conspicuous, and to show how worthy he was of high preferment.” Dr Johnson asserts that “the queen's death putting an end to his expectations, abated his diligence.” There is reason, however, to believe that his disappointment was owing to the habits of intemperance into which he had fallen.

Foiled as his anticipations had been “in high places,” the private friends of our author did not overlook him; for in 1713, Archbishop King, on the solicitation of Swift, gave him a prebend; and, in May, 1716, presented him to the vicarage of Finglass, in the diocese of Dublin, the value of which is stated by Goldsmith to have been £400 per annum. Mr Mitford, however, imagines that there is some error in the value which has been placed on this living, “for Swift,” he remarks in his ‘Vindication of his excellency, Lord Carteret,’ “speaks of him as bestowing on Mr James Stafford the vicarage of Finglass, worth about £100 a year. This was written about the year 1730. I have no doubt but that Goldsmith's valuation is erroneous; for Swift seems to doubt whether his own deanery was worth more than £400 a year.” In reference to these presentations of Archbishop King, Dr Johnson observes, “Such notice from such a man inclines me to believe, that the vice of which he has been accused was not gross, or not notorious.” This prosperity was very transient; for in July, 1718, a period of about fourteen months after his last clerical appointment, he died at Chester when on his way to Ireland, in the thirty-ninth year of his age. He was interred at Trinity church in that town.

Parnell was courted by the chief public characters of his time, not more for his ability as a scholar than for his fascinating conversation. Pope—in whose hands the poems of Parnell were left—dedicating a selection from them to the earl of Oxford, thus addresses that nobleman:

“Such were the notes thy once loved poet sung,
Till death untimely stopp'd his tuneful tongue.”

“For him thou oft hast bid the world attend,
Fond to forget the statesman in the friend;
For Swift and him, despised the farce of state,
The sober follies of the wise and great,—
Dext'rous the craving, fawning crowd to quit,
And pleased to escape from flattery to wit!”

¹ Parnell's conversion from whig principles to toryism was probably in a great measure due to Swift's influence over him.

" Absent or dead, still let a friend be dear ;
(A sigh the absent claims, the dead a tear !)
Recall those nights that closed thy toilsome days ;
Still hear thy Parnell in his living lays."

Notwithstanding his vivacity as a companion, Goldsmith informs us, that " he wanted that evenness of disposition which bears disappointment with phlegm, and joy with indifference ; he was ever much elated or depressed, and his whole life was spent in agony or rapture. But the turbulence of these passions only affected himself, and never those about him : he knew the ridicule of his character, and very effectually raised the mirth of his companions as well at his vexations as at his triumphs." Parnell, according to Goldsmith, was always careful that " his friends should see him to the best advantage ; for when he found his fits of spleen and uneasiness returning, he retreated with all expedition to the remote parts of Ireland, and there made out a gloomy kind of satisfaction, in giving hideous descriptions of the solitude to which he retired. From many of his unpublished pieces which I have seen, and from others which have appeared, it would seem that scarce a bog in his neighbourhood was left without reproach, and scarce a mountain reared his head unsung."

Parnell corresponded closely with Pope. In one letter, Pope says, " You know how very much I want you, and that however your business may depend upon another, my business depends entirely on you. And yet I still hope you will find your man, even though I lose you the meanwhile. At this time, the more I love, the worse I can spare you ; which alone will, I dare say, be a reason to you, to let me have you back the sooner." " In short, come down forthwith, or give me good reasons for delaying, though but for a day or two, by the next post. If I find them just, I will come up to you, though you must know how precious my time is at present ; my hours were never worth so much money before ; but perhaps you are not sensible of this, who *give away your own works*. You are a generous author ; I, a hackney scribbler. You are a Grecian, and bred at a university ; I, a poor Englishman, of my own educating. You are a reverend parson ; I, a wag. In short, you are Doctor Parnelle,—with an e at the end of your name ;—and I, your most obliged and affectionate friend, and faithful servant." In another letter, written in 1717, probably about the month of March, Pope writes, " I have been ever since December last in a greater variety of business than any such men as you—that is, divines and philosophers—can possibly imagine a reasonable creature capable of. Gay's play, among the rest, has cost me much time and long-suffering, to stem a tide of malice and party that authors have raised against it. The best revenge against such fellows is now in my hands : I mean, your 'Zoilus,' which really transcends the expectation I had conceived of it. I have put it into the press, beginning with the poem 'Batrachom,' for you seem by the first paragraph of the dedication to it, to design to prefix the name of some particular person. I beg therefore to know for whom you intend it, that the publication may not be delayed on this account ; and this as soon as possible. Inform me also on what terms I am to deal with the bookseller ; and whether you design the copy-money for Gay, as you formerly talked of."

Parnell was a member of the Scriblerus club, formed by Pope and

his friends. Pope in a letter to Jervas, November, 1716, says, "The best amends you can make to me, is, by saying all the good you can of me, which is, that I heartily love and esteem the dean, and Dr Parnelle. Gay is yours and theirs: his spirit is awakened very much in the cause of the dean, which has broke forth in a courageous couplet or two upon Sir Richard Blackmore. He has printed it with his name to it, and bravely assigns no other reason than that the said Sir Richard has abused Dr Swift. I have also suffered in the like cause, and shall suffer more, unless Parnelle sends me his 'Zoilus' and 'Bookworm.'" In a letter to Parnell, Pope says, "If I were to tell you the thing I wish above all things, it is, to see you again; the next is, to see here your treatise of 'Zoilus,' with the 'Batrachomomachia,' and the 'Per-vigilium Veneris,' both which poems are master-pieces in several kinds; and I question not the prose is as excellent in its sort, as the 'Essay on Homer.' Nothing can be more glorious to that great author, than that the same hand which raised his best statue, and decked it with its old laurels, should also hang up the scarecrow of his miserable critic, and gibbet up the carcass of 'Zoilus,' to the terror of the writings of posterity." Gay, in a letter to Parnell, says, "Let 'Zoilus' hasten to your friend's assistance, and envious criticism shall be no more."

Dr Johnson observes of Parnell on the authority of earlier biographers, "He seems to have been one of those poets who take delight in writing. He contributed to the papers of that time, and probably published more than he owned. He left many compositions behind him, of which Pope selected those which he thought best, and dedicated them to the earl of Oxford."

'The Hermit' has been the most popular of his productions: few poems, indeed, have attracted more notice. Dr Blair says, "it is conspicuous throughout the whole of it for beautiful descriptive narration. The manner of the hermit's setting forth to visit the world; his meeting with a companion, and the houses in which they are successively entertained,—of the vain man, the covetous man, and the good man,—are pieces of very fine painting, touched with a light and delicate pencil, overcharged with no superfluous colouring, and conveying to us a lively idea of the objects."¹ Dr Johnson says of Parnell, that "he was by no means distinguished for great extent of comprehension, or fertility of mind. Of the little that appears, still less is his own. His praise must be derived from the easy sweetness of his diction. In his verse there is more happiness than pains; he is sprightly without effort, and always delights, though he never ravishes; every thing is proper, yet every thing seems casual. If there is some appearance of elaboration in 'The Hermit,' the narrative, as it is less airy, is less pleasing. Of his other compositions, it is impossible to say whether they are the productions of nature, so excellent as not to want the help of art, or of art so refined as to resemble nature." Hume in his 'Essay on Simplicity and Refinement,' says, "It is sufficient to read Cowley once; but Parnell, after the fiftieth reading, is as fresh as the first."

¹ The incidents of this tale were in circulation so early as the 14th century, and have been employed by Sir P. Herbert in his 'Conceptions;' by Howell, in his 'Letters;' and by Dr Henry More, in his 'Divine Dialogues.'

Sir Samuel Garth.

DIED A. D. 1718.

THIS celebrated poet and physician was descended from a respectable family in Yorkshire. He studied at Peterhouse college, Cambridge; and received the degree of M. D., at that university, in 1691. Soon after this, he went to London, and was admitted a member of the college of physicians there.

At this time the college was engaged in a dispute with the apothecaries of London, relative to a project which the physicians had set on foot for supplying the sick poor with medicines gratis. This the apothecaries opposed, dreading that it might injure their retail trade, and they succeeded in turning over several of the fellows of the college to their views. Dr Garth saw and resolved to expose the selfishness of the men, which he soon afterwards did in an admirable poem, entitled 'The Dispensary,' which was most favourably received by the public, and produced a strong impression against the apothecaries. It passed through six editions in as many years; but every successive edition presented the poem in an improved and extended form. 'The Dispensary,' among many careless, and many languid lines, exhibits no small share of learning, with a few vigorous and many highly polished passages. The enemies of Dr Garth accused him of borrowing many hints from the *Lutrin* of Boileau, and from the classics; but this is surely quite an allowable species of theft in poems of this kind. It is in fact, in the ingenious and grotesque adaptation of several Homeric passages that much of the excellence of this mock-heroic poem consists. An alarming explosion of some chymical preparation, which breaks up a meeting at Apothecaries' hall rather precipitately, produces the following simile:

——— "So when the giants strove
To invade the skies, and wage a war with Jove,
Soon as the ass of old Silenus bray'd,
The trembling rebels in confusion fled."

He represents the ghost of Guaiacum, in the shades below, tormented by the spectres of his patients, the victims of his ill-conduct, and injudicious treatment on earth,

"Who vex'd with endless clamour his repose:
This wants a palate, that demands a nose;
And here they execute stern Pluto's will,
And ply him every moment with a pill."

Not content with the flagellation he had bestowed upon selfish apothecaries and ignorant pretenders to the healing art in 'The Dispensary,' Garth, having been appointed to deliver the Harveian oration, in 1697, assailed them in such vigorous and pointed Latinity, that the whole city rung with their shame, and Garth became the most admired in literary circles, and the most employed of physicians. Garth was in politics a decided whig; and contrived to introduce a eulogy on the Revolution into his Harveian oration. His professional rival, Dr Radcliffe, was

an equally decided tory ; but the death of the latter left Garth an open field for practice amongst both tories and whigs.

On the accession of George I., Garth had the honour of being knighted. He died in 1718. Spence says, "He was rather doubtful and fearful than religious. It was usual for him to say, 'that if there was such a thing as religion, 'twas among the Roman catholics,' probably," adds Spence, "from the greater efficacy we give the sacraments. He died a papist, as I was assured by Mr Blount, who carried the Father to him in his last hours." On this subject the reader will find some judicious reflections appended to our notice of Wycherley.

Joseph Addison.

BORN A. D. 1672.—DIED A. D. 1719.

THIS eminent writer was the eldest son of Dr Lancelot Addison, dean of Litchfield, by his first wife, a sister of Dr William Gulston, bishop of Bristol, and was born on the 1st of May, 1672, at his father's rectory of Milston in Wiltshire. He was put to school, first at the neighbouring town of Amesbury, and afterwards at Salisbury, from whence he was finally transferred to the Charter-house. It was here he formed his acquaintance with Sir Richard Steele, his well-known associate in some of the most distinguished literary undertakings of his future life. When he had attained the age of fifteen, he was entered of Queen's-college, Oxford, where his reputation soon fulfilled the most sanguine expectations of his friends. The earliest proofs which he gave of his talents and scholarship were some performances in Latin verse, which were afterwards collected and published in the second volume of '*The Musæ Anglicanæ*.' The first production he offered to the world in his native tongue was a poetical tribute addressed to Dryden, which appeared when he was in his twenty-second year. It was fortunate enough to win the approbation of the great poet, and was quickly followed by a translation of the fourth book of Virgil's '*Georgics*,' which Dryden has also warmly commended. The critical dissertation prefixed to Dryden's own version of the '*Georgics*,' published soon after, which he states to be from the pen of a friend, is now known to have been likewise written by Addison. Thus honoured by the encouragement and the friendship of the highest living authority in literature, our young author now deemed that he might presume to introduce his muse to the notice of the dispensers of more substantial patronage ; which he did by the publication of a poem on one of King William's campaigns, addressed to the lord-keeper Somers. For this his reward was a pension of £300 a year, obtained by the interest of that minister. His Latin poems, already mentioned, appeared about the same time, dedicated to another influential member of the cabinet, Mr Montagu, the chancellor of the exchequer, better known by the title of Lord Halifax, which was soon after conferred upon him. Mr Addison had been originally intended for the church ; but, according to one account, his distrust in his own qualifications for the sacred office,—according to another, the solicitations of his new friends, and the more brilliant prospects which their protection opened to him, in-

duced him to determine upon abandoning that destination; and towards the end of the year 1699 he took advantage of the means which his pension afforded him, to set out on a tour to Italy. It was from this country that, in 1701, he addressed his well-known letter to his patron, Lord Halifax, then retired from the cabinet, and the object of an impeachment by the house of commons.

The death of King William in the spring of 1702, and the change of ministry which ensued, deprived him not only of an expected appointment near the person of Prince Eugene, but also of his pension, and forced him to return home. For some time after his arrival in England he remained without any employment,—nor does he appear to have written any thing for the public. During this interval his father died. The battle of Blenheim, fought in August, 1704, was accidentally the occasion of recalling him at once to authorship, and to the political career from which he had formerly been withdrawn when on the point of entering it. In a conversation which happened to take place a short time after the victory, between Godolphin, then lord-treasurer, and Halifax, the former expressed his wish that he knew some person who would undertake the task of celebrating so splendid a national achievement in verse. Halifax immediately named his friend, the author of the 'Letter from Italy,' as one more capable than any other living writer of doing justice to the theme, and who, if duly encouraged, would no doubt gladly exert his talents in such a service. The consequence was, a request from the lord-treasurer to Addison, transmitted through Mr Boyle, (afterwards Lord Carlton,) the chancellor of the exchequer, that he would invoke his muse to sing this new tale of 'Arms and the Man.' In no long time, accordingly, the poem of 'The Campaign' made its appearance, its author having been already appointed a commissioner of appeals by Godolphin, to whom the performance had been submitted when it was advanced as far as the celebrated simile of the angel. In 1705 Addison accompanied Lord Halifax to Hanover; and in 1706 he was appointed to the place of under-secretary of state. The road of political advancement was now open before him, but fortunately for letters and for his own fame, he did not suffer either the cares or the charms of office to withdraw him wholly from his original pursuits. Soon after this he again came before the world in his character of poet, by the composition of his English opera of 'Rosamond,' which, however, did not meet with much success on the stage. An anonymous political pamphlet, entitled, 'The Present State of the War,' which appeared in November, 1707, is believed to have also proceeded from his pen. In 1709 he went over to Ireland in the quality of secretary to the marquess of Wharton, who was then invested with the lord-lieutenancy of that kingdom; and he was at the same time appointed to the office of keeper of the Irish records, with an augmented salary.

It was during his absence from England that the first number of 'The Tatler' appeared, on the 12th of April, 1709. It is said that Addison discovered the author to be his friend Steele, from an observation on Virgil which he had himself communicated to him. His assistance was offered as a contributor to the work, in which, as is well-known, he soon took a distinguished part. The change of ministry, and his loss of office, which ere long took place, left him the more leisure for this employment of his pen. He is also understood to have

contributed on several occasions to a political paper, 'The Whig Examiner,' the first number of which appeared on the 14th of September, 1710. This publication, being intended to combat the famous 'Tory Examiner,' kept no measures in its invective any more than its antagonist; and Addison's papers, of which there are five, are marked by nearly as much asperity of style as any others in the collection. The 'Tatler' was brought to a close on the 2d of January, 1711; but only to be followed almost immediately by its still more celebrated successor, the 'Spectator,' which began to be published on the 1st of March. To the 'Spectator,' Addison was a regular and active contributor from its commencement; and he owes his extensive popularity as an English classic, more to the felicitous productions of his genius which he consigned to its pages, than to any thing else to which his name is attached. The 'Spectator,' of which so many as 20,000 copies were sometimes sold in a day, terminated on the 6th of September, 1712, and was followed by the 'Guardian,' which continued during the years 1713 and 1714, and in which Addison also wrote largely. In 1713 appeared his celebrated tragedy of 'Cato,' which was acted for thirty-five successive nights amid the contending applauses of the two great political parties who divided the nation, and who, amusingly enough, were both equally zealous in interpreting the story of the last struggle of Roman liberty as a defence of their own principles, and a satire on those of their opponents. The author, however—who, as Pope with some degree of ingenious spite informs us, "sweated behind the scenes with concern to find their applause proceeding more from the hand than the head"—was indemnified by the praises and honours which his drama received, in quarters where such feelings could not be said to operate. Several translations of it were made both into the French and Italian languages; and it is stated to have been made the subject of imitation even in Germany, between which country and our own there was in those days but little literary intercourse. A political squib, which appeared this year, entitled, 'The Trial and Conviction of Count Tariff,' directed against the ministry and their treaty of commerce with France, is also understood to have proceeded from the pen of Addison, and has been printed by his friend and executor, Mr Tickell, among his collected works.

The death of Queen Anne, in 1714, effected a complete revolution in political arrangements, and once more introduced our author and his friends to power. The lords-justices immediately appointed Mr Addison their secretary; and it is said that upon the formation of the new ministry he was invited to accept the post of secretary of state, which, however, he declined, preferring to go back to Ireland in his former capacity of secretary to the lord-lieutenant, now the earl of Sunderland. The earl, however, was soon recalled from his viceroyalty, and Addison was at the same time transferred from his secretaryship to be one of the lords of trade. On the breaking out of the rebellion in 1715, he again assumed his pen, and wielded it with great effect in support of the government, by the publication of 'The Freeholder,' the first number of which appeared on the 23d of September in that year, and the last (the fifty-fifth,) on the 29th of June, 1716. It was about this time also, that his verses to Sir Godfrey Kneller, on the king's picture, and one or two other minor poetical pieces, were given to the world. In 1716

he married the dowager-countess of Warwick, with whom, however, he did not lead a happy life. In April, 1717, he was appointed one of the secretaries of state, but he did not hold this high office quite twelve months, having resigned in March the year following, under the plea of ill health, although it is now understood that his retirement would have been rendered necessary at any rate, not only by his unserviceableness in the house of commons—of which his constitutional bashfulness kept him a silent member—but even by his insufficiency for the more private business of his situation; this great writer, it is said, frequently occasioning the most inconvenient delays from his hesitation in inditing a common note. He failed from taking too great pains to succeed,—a fault only to be fallen into by no ordinary mind. It is probable that it was a consciousness of his unfitness which induced him to decline the secretaryship of state when it was first offered to him. Whether it was the vexation of this failure that broke his health, or a lamentable habit of over-indulgence in wine which he had allowed to grow upon him, or both causes combined, he was now in a state of great debility. Some time after he had thrown off the anxieties of business, however, a partial recovery reanimated the hopes of his friends; but it was soon followed by a relapse, and he breathed his last at Holland-house, on the 17th of June, 1719, when just entering the forty-eighth year of his age. Before he expired, he sent for his step-son, the earl of Warwick, then in his twenty-first year, and, while the young nobleman stood at his bedside to receive his commands, grasping his hand, he said he had called him that he might see with what peace a Christian could die. He left an only daughter by the countess. Besides the titles we have enumerated, a few others require to be noticed, in order to complete the catalogue of Mr Addison's writings. Sir Richard Steele acknowledges himself indebted to him for a considerable part of his comedy of the 'Tender Husband,' which appeared in 1704; and he is also known to be the author of the 'Drummer, or the Haunted House,' which originally appeared anonymously, but with a preface by Steele, stating it to be the work of a friend. Some papers in a continuation of the 'Spectator,' which was attempted, but soon dropped, and one or two in a publication of a similar nature, entitled, the 'Lover,' were contributed by him during the years 1713 and 1714. Two pamphlets, bearing the title of the 'Old Whig,' which appeared in 1719, in support of the bill introduced that year to limit the prerogative of the crown in the creation of peers, are also known to be the productions of his pen. They were the last which he sent to the press, and were written in reply to the 'Plebeian,' a paper by his old friend Steele, whom he assails both with derision and acrimony, while Steele, on his part, answered the attack in the same spirit of virulent hostility. Such was the sequel of the literary partnership which has transmitted the two names to posterity in such bright and intimate union, that the one can scarcely be mentioned without recalling the other.

Addison's excellent 'Dialogues on Ancient Medals' were first printed in the edition of his collected works published after his death by Mr Tickell; but the work had been begun when he was in Italy in 1702, and appears to have been ready for the press in 1715, at which time Pope addressed to the author the fifth of his 'Moral Epistles,' in reference to the forthcoming volume. The same collection likewise

contains some translations from Ovid's 'Metamorphoses,' which then appeared for the first time; and a portion of a 'Treatise on the Christian Religion,' the commencement of a work intended to be of considerable extent. A Latin tract, entitled, 'Dissertatio de insignioribus Romanorum Poetis,' which was found among the manuscripts of Lord Somers, and printed in 1739, has also been ascribed to Addison, though on very doubtful grounds. When he was called to office on the death of Queen Anne, he had formed, we are told, the design of compiling an English dictionary, on the model of that of the Della Crusca academy,—a task which he left to be probably better performed by Johnson, who, with some deficiencies for such a work, which belonged to Addison in an equal degree, certainly brought to it more reading than his predecessor would have done, to say nothing of his extraordinary felicity in definition, in which it is not likely that any other writer would have rivalled him. The last performance which our author contemplated was a paraphrase of some of the Psalms; but this he was prevented from commencing by the relapse from which he never recovered.

Addison's literary life, as we have seen, extends over the space of about a quarter of a century, and during the greater portion of this period he may be considered as having occupied a place in the very first rank of the eminent writers of the time. Nor has the reputation which he enjoyed in his own day failed to receive, in great part at least, the sealing verdict of posterity. It may, perhaps, be doubted, however, whether those of his writings which still retain most of their popularity are exactly the portion of his literary labours on which either he himself would have desired, or his contemporaries expected, that his permanent fame should principally rest. He not only, like many more of the prose classics of our own and other languages, commenced his career as a poet, but he continued to pursue to the last the more ambitious road of verse. Yet even in his own day Pope had here fairly thrown him into the shade. Perhaps he never quite forgave Pope for thus plucking from his grasp the laurel crown of Dryden, to which he had aspired to succeed; and there may be some foundation for the suspicion which has been entertained of the jealousy which rankled under his pretended friendship for the rising poet, and for the stories of the way in which it was manifested on one or two occasions, which we find in the scandalous chronicles of the time. The publication of the first book of a rival translation of the Iliad, by his dependant, Tickell, at the moment when that by Pope was in the course of delivery to his subscribers, was, as is well-known, keenly resented by the latter as a most unkind blow dealt at him, if not by Addison, at least by his permission,—his suspicion, or conviction, in fact, being that the version was Addison's own. Sir William Blackstone, who has discussed the whole of the imputations resting upon Addison for his conduct to Pope, in a very able paper printed by Dr Kippis in the second edition of the 'Biographia Britannica,' while he conclusively vindicates the subject of our present article from many of these calumnies, and repudiates the notion of his having come forward on this occasion to attempt to do his friend an injury under the cover of Tickell's name, allows that "the publication was indiscreet and ill-timed."

The 'Letter from Italy,' and the 'Campaign,' so much applauded on their

first appearance, are now nearly forgotten. They contain some sonorous enough versification, and a few passages of considerable rhetorical splendour,—but little or nothing of “the vision and the faculty divine.” The latter production has been characterized by Warton—who was certainly not disposed unduly to depreciate the poetical genius of the author, since he classes him along with Dryden, in the second rank of our national poets—as too much of a “Gazette in rhyme;”—and the former is certainly a very uninspired piece of composition for such a subject. In writing ‘Cato,’ Addison took refuge in a style of poetry, where he had not to encounter Pope’s rivalry. This famous tragedy abounds in eloquent declamation; but is neither very poetical, nor very dramatic. Even its original success, as has been already hinted, was probably as much due to the political animosities, which it was felt to gratify, as to any purer feelings of admiration which it excited; but, had the case been otherwise, the attraction excited by such a play as ‘Cato,’ when it first came out, would be to be easily accounted for without conceding to it much real poetical merit. There is much in it to tickle the ear, if not to fill the imagination or excite the passions,—many happy turns of rhetoric, if little of an animating soul of poetry,—many strokes of art, if few of nature. These qualities take the vulgar taste,—and in the first boisterous judgment of the public, are apt to pass for all in all. But gradually time sets matters right; and the few, who are the makers of fame, prevail over the many, who may for a while succeed in bestowing a noisy popularity. The fame of Addison now is founded on his prose writings,—on those fugitive essays which perhaps he himself looked upon as the mere sportive exercises of his pen, to be forgotten as soon as they had served the purpose of the moment. Yet these charming effusions will probably be admired while our language lives. Many of them, it is curious enough, are in reality much more poetical even, although in the undress of prose, than any of the author’s verse;—we need hardly recall to the recollection of any reader the Vision of Mirza, and other imaginations nearly as exquisitely beautiful. But it is the rich, exuberant, and original, yet at the same time refined and classic humour, of many of these papers for which the genius of Addison deserves its highest panegyric. This is his own domain, where he indeed has “no brother near his throne.” In mere wit, and also in farcical power, many have excelled him; but who has ever matched the inexpressibly delicious insinuation of his quiet, easy, yet searching raillery, or the cordiality and perfect nature of some of his delineations of character in the same style! As the Vision of Mirza is more poetical, Sir Roger de Coverley is more dramatic, a thousand times, than any thing in ‘Cato.’ Prose seems to have been the natural and destined region of Addison’s genius; in its temperate clime he moved in freedom,—while his wings flagged, or were only lifted with awkward and constraining effort in the torrid zone of poetry. Hence another, and far from the lowest of the titles, which make up the fame he now enjoys. Even as to manner, but a feeble imitator while he writes in verse, he is the inventor of a style of his own in prose,—a high and rare distinction. Here, no imitator himself, he has been imitated less or more by almost every writer who has succeeded him. It is this excellence, perhaps, which more than any other has contributed to elevate him to the rank he enjoys as one of the

popular classics of our language, and which will do most to retain him in that station. Without this, even his humour and his imagination would not perhaps have saved him from neglect; for no writer, it is worthy of remark, has ever attained an enduring fame in literature, whose style was none of his chief recommendations.

John Flamsteed.

BORN A. D. 1646.—DIED A. D. 1719.

JOHN FLAMSTEED, the celebrated astronomer and mathematician, was the son of Stephen Flamsteed, a substantial yeoman of Derby, where he was born in the year 1646. He was educated at the free-school of Derby. But at fourteen years of age, and while head-scholar, he was afflicted with a severe fit of sickness, which, being followed by other distempers, prevented his going to the university, as had been originally intended.

He was taken from school in the year 1662, and, within a month or two after, had John de Sacrobosco's book '*De Sphæra*' lent him, which he set himself to read without any instruction. This accident, and the leisure which he now had, laid the ground-work of all that accurate mathematical and astronomical knowledge for which he became afterwards so celebrated. He had already read a great deal of history, ecclesiastical as well as civil, but this subject was entirely new to him, and he was greatly delighted with it. Having translated a portion of Sacrobosco's treatise, he proceeded to make dials by the direction of such books as he could procure; and having changed a piece of astrology, found among his father's books, for Street's '*Caroline Tables*,' he learned the method of computing eclipses, and set himself to calculate the places of the planets. He spent some part of his time, however, in astrological studies; yet he never was captivated with the solemn pretensions of that vain science.

Having calculated by the '*Caroline Tables*' an eclipse of the sun, which was to happen on the 22d of June, 1666, he communicated it to a relation, who showed it to Mr Hatton of Wingfield-manor in Derbyshire. This gentleman—who was a good mathematician, as appears from some of his pieces published in the appendix to Foster's '*Mathematical Miscellanies*'—came to see Mr Flamsteed soon after; and finding he was little acquainted with the astronomical performances of others, sent him Riccioli's '*Novum Almagestum*,' and Kepler's '*Rudolphine Tables*,' with some other mathematical books to which he was before a stranger; and from this time he prosecuted his studies with great vigour and success.

In 1669, he calculated some remarkable appulses of the moon to the fixed stars, by the '*Caroline Tables*;' and directed them to Lord Brouncker, then president of the Royal society. This communication was so much approved, that it procured him letters of thanks from Mr Oldenburg, the secretary, and from Mr John Collins, one of the members. In June 1690, his father—who had hitherto discountenanced his studies—taking notice of his correspondence with several ingenious men whom he had never seen, advised him to make a journey

to London that he might be personally acquainted with them. Young Flamsteed gladly embraced this proposal, and visited Mr Oldenburg and Mr Collins, who introduced him to Sir Jonas Moore, one of the most eminent mathematicians of the day. Sir Jonas took Mr Flamsteed under his protection, presented him with Townley's micrometer, and undertook to procure him glasses for a telescope at a moderate rate. Flamsteed soon after went to Cambridge, where he visited Barrow, Rae, and Newton; and at the same time entered himself a student of Jesus-college. Sir Jonas Moore contributed to his expenses.

In the spring of the year 1672, he extracted some observations from Gascoigne's and Crabtree's 'Letters on Mathematical Subjects,' which had not been made public, and which he translated into Latin. He finished the transcript of Mr Gascoigne's papers in May; and spent the remainder of the year in making observations, and in preparing calculations of the approaches of the moon and planets to the fixed stars for the following year. These were published by Oldenburg in the Philosophical transactions with some observations on the planets which Mr Flamsteed imparted to him. In 1673, he wrote a small tract on the true and apparent diameters of all the planets when at their greatest and least distances from the earth. In 1674, he wrote an Ephemeris, in which he exposed the falsity of astrology, and the ignorance of those that pretended to skill in this pseudo-science, and gave a table of the moon's rising and setting, together with the eclipses and approaches of the moon and planets to the fixed stars. This was communicated to Sir Jonas Moore, for whom Mr Flamsteed made a table of the moon's true southing that year.

Flamsteed having taken the degree of master of arts at Cambridge, resolved to enter into holy orders, and to settle at a small living near Derby, which was in the gift of a friend of his father's. In the meantime, Sir Jonas Moore having notice of his design, wrote to him to come to London, whither he returned in February, 1675. He was entertained in the house of that gentleman, who had other views for him; but Mr Flamsteed persisting in his resolution to take orders, he did not dissuade him from it. On the 4th of March following, Sir Jonas brought Mr Flamsteed a warrant to be the king's astronomer, with a salary of £100 per annum. This, however, did not induce him to relinquish his design of entering into holy orders, and on Easter following he was ordained at Ely-house by Bishop Gunning.

On the 10th of August, 1675, the foundation of the royal observatory at Greenwich was laid; and as Mr Flamsteed was the first astronomer-royal for whose use this edifice was erected, it still bears the name of Flamsteed-house. During the building of it, he lodged at Greenwich; and his quadrant and telescopes being kept in the queen's house there, he observed the appulses of the moon and planets to the fixed stars. In 1681 his 'Doctrine of the Sphere' was published in Sir Jonas Moore's 'System of the Mathematics.' About the year 1684 he was presented to the living of Burslow, near Bleachingly, in Surrey. Of the manner in which Mr Flamsteed obtained this living, the following account is given by Roger North. "Sir Jonas Moore once invited the lord-keeper North to dine with him at the Tower; and after dinner presented Mr Flamsteed. His lordship received him with much

familiarity, and encouraged him to come and see him often, that he might have the pleasure of his conversation. The star-gazer was not wanting to himself in that ; and his lordship was extremely delighted with his accounts and observations about the planets, especially those attendant on Jupiter, showing how the eclipses of them, being regular and calculable, might rectify the longitude of places upon the globe, and demonstrating that light did not pass instantaneously, but in time ; with other remarkables in the heavens. These discourses always regaled his lordship ; and a good benefice falling void, not far from the observatory, in the gift of the great seal, his lordship gave it to Mr Flamsteed ; which set him at ease in his fortunes, and encouraged his future labours, from which great things were expected ; as applying the Jovial observations to marine uses, for finding longitudes at sea, and to correct the globes, celestial and terrestrial, which were very faulty. And in order to the first, he had composed tables of the eclipses of the satellites, which showed when they were to happen, one after another ; and of these, finely painted upon a neat board, he made a present to his lordship. And he had advanced his other design of rectifying maps, by having provided large blank globes, on which he might inscribe his places corrected. But plenty and pains seldom dwell together ; for as one enters the other gives way ; and, in this instance, a good living, pensions, &c. spoiled a good cosmographer and astronomer ; so very little is left of Mr Flamsteed's sedulous and judicious applications that way."

In justice to Mr Flamsteed, it should be observed, that there appears no ground for North's reflection at the close of the above passage. His astronomical inquiries might not produce all the consequences which he sometimes expected from them ; but nothing of this kind seems to have arisen from any want of application in him ; for the Philosophical transactions afford ample evidence of his activity and diligence, as well as of his penetration and exactness in astronomical studies, after he had obtained the preferments that have been already mentioned, and which were all that ever were conferred upon him.

In December, 1719, Mr Flamsteed was seized with strangury, which carried him off on the last day of that month. He spent a great part of his life in the pursuit of knowledge, and his uncommon merit as an astronomer was acknowledged by the ablest of his contemporaries ; particularly by Dr John Wallis, Dr Edmund Halley, and Sir Isaac Newton. Amongst his foreign correspondents was the celebrated Cassini.

His '*Historia Coelestis Britannica*' was published at London, in 1725, in three volumes folio, and dedicated to the king by his widow. Great part of this work had been printed off before his death, and the rest completed, except the prolegomena prefixed to the third volume. The celebrated mathematician, Dr John Keill, observes, " that Mr Flamsteed, with indefatigable pains, for more than forty years watched the motions of the stars, and gave us innumerable observations of the sun, moon, and planets, which he made with very large instruments exactly divided by most exquisite art, and fitted with telescopic sights. Whence we are to rely more upon the observations he hath made, than on those that went before him, who had made their observations with the naked eye, without the assistance of telescopes."

John Hughes.

BORN A. D. 1677.—DIED A. D. 1719.

THIS ingenious writer was educated at the same academy with Isaac Watts and Samuel Say. On the peace of Ryswick, he presented himself to public notice by publishing a poem in celebration of that event; he subsequently commemorated the leading public events in a series of odes, most of which owed their fame with the public to the exquisite music which was composed for them by such masters of the art as Purcell, Pepusch, and Handel. His dramatic piece, entitled 'The Siege of Damascus,' is his best known work. He also published a very spirited translation of the tenth book of Lucan. Addison appears to have entertained a very high idea of Hughes's poetical powers, for he at one time wished him to write the fifth act of 'Cato.' He was an extensive contributor to the *Tatler*, *Spectator*, and *Guardian*.

Nicholas Rowe.

BORN A. D. 1673.—DIED A. D. 1719.

NICHOLAS ROWE, the son of John Rowe, Esq. sergeant at law, was born at Little Berkford, in Bedfordshire, in 1673. He obtained the prior part of his education at a private school in Highgate, and was afterwards removed to Westminster, where, under the care of the celebrated Dr Busby, he made a rapid progress in the acquisition of the learned languages, and at the age of fifteen was elected one of the king's scholars.

His father, who had destined him to the study of the law, thought him qualified, when sixteen, for a student of the Middle Temple; and for some years he prosecuted the initiatory studies of his profession with so much zeal and ability, as to promise the attainment of considerable eminence as a barrister. The death of his father, however, which took place when he had reached his nineteenth year, relaxed his efforts; and a partiality for elegant literature, and especially for poetry, which he had early imbibed with enthusiasm during his residence at Westminster, began to share, and at length to occupy the whole of his time.

The fruit of this change in the direction of his pursuits, was, at the age of twenty-five, the production of a tragedy, under the title of 'The Ambitious Step-Mother,' and which being received with very general applause, fixed him for ever in the service of the Muses. He relinquished, therefore, entirely any further attention to his profession; and we are to view him, for some years, as almost exclusively occupied in writing for the stage.

We shall therefore proceed to notice briefly his dramatic pieces without interruption from intervening events; they form the prominent feature of his life and character, and upon them his reputation with posterity is, in a great measure, built. In 1702, four years after the appearance of his first play, he brought forward a second tragedy,

named 'Tamerlane;' and which, from its allusion to personages then acting an important part on the political stage, met with more applause than it intrinsically merited. When it was known that Tamerlane was drawn for King William, and Bajazet for Lewis the Fourteenth, nothing at that time was wanting to render it a favourite with the public.

To this popular production succeeded, in 1703, the tragedy of the 'Fair Penitent,' which, from the beauty and melody of the versification, the sweetness of the diction, and the interesting conduct of the fable, still continues to attract, with power equal to what it first possessed, the lovers and admirers of the drama. It has had the merit, likewise, of furnishing to Richardson the bases on which he has constructed the highly-finished character of Lovelace.

The next two tragedies of Rowe; the 'Ulysses' acted in 1706, and the 'Royal Convert' in 1708, met with a very cold reception on the stage, and are now no longer remembered. The poet, however, made ample atonement for these failures by the composition of his 'Jane Shore,' the best and most pathetic of his plays, and which, together with his 'Fair Penitent,' will remain a durable monument of his genius. The last dramatic effort of our author was 'Lady Jane Grey,' greatly inferior in every respect to its immediate predecessor, and which seems to have excited little attention, either on its first appearance, or since.

Rowe, as a dramatic poet, has not attained the highest excellencies of his art; he is not distinguished for his powers of exciting either pity or terror, nor are his characters boldly or accurately discriminated; in these respects, which form the essential virtues of the tragic bard, he is not only inferior to Shakspeare, with whom competition may be pronounced nearly hopeless, but to Fletcher, to Massinger, and to Otway. The qualities which have enabled Rowe to maintain his station on the stage are, the dignity and melody of his verse; the amatory softness which breathes through many of his scenes; the beauty of his sentiments, and the interesting construction of his fables.

Not content with the cypress wreath of Melpomene, our poet ventured, in 1706, to court the Muse of Comedy, and brought forward at the theatre at Lincoln's-inn-fields a piece of this description, in three acts, called 'The Biter.' It was, however, so completely deficient in the *vis comica*, that, though it is recorded of its author that he sat laughing almost convulsively in the house at what he deemed incomparable strokes of wit, the audience unanimously, and very seriously and indignantly, condemned it to perpetual oblivion.

Two works which employed much of Mr Rowe's time and attention remain to be noticed. The first is an edition of Shakspeare's plays, which he published in 1709, with a short life of Shakspeare prefixed. He appears not to have been well qualified for this task; "Rowe," says Mr Capell, "went no further than to the edition nearest to him in time, which was the folio of 1685, the last and worst of these impressions: this he republished with great exactness; correcting here and there some of its grossest mistakes, and dividing into acts and scenes the plays that were not divided before. The second is a version of Lucan's *Pharsalia*, in the rhymed couplet of ten syllables, which, though finished before, was not published until ten years after his death. This is a very successful attempt, and exhibits the spirit and genius of the Roman bard with great energy and fidelity. The versification, if not

equal, in point of vigour, richness, and variety, to that of Pope, or Mickle, as it appears in the *Iliad* and *Lusiad*, is rarely defective in smoothness and modulation, and sometimes displays a considerable portion of melody and beauty. The miscellaneous poems of Rowe, published in the editions of the *British Poets*, are, with the exception of 'The Despairing Shepherd,' of little value.

The pecuniary circumstances of our author, which had been originally independent, were in the latter part of his life augmented to affluence by places under government. In the reign of Queen Anne, he had been appointed by the duke of Queensberry, secretary for public affairs; and upon the death of his grace, it is related that, with a view to preferment, he frequently attended the levees of the earl of Oxford, where at length an incident of rather a ludicrous nature put an end to his assiduities. "Mr Rowe," says the writer of his life in the *Biographia Britannica*, "going one day to pay his court to the earl, then advanced to be lord-high-treasurer, was courteously received by his lordship, who asked him if he understood Spanish well? He answered no; but thinking that the earl might intend to send him into Spain on some honourable commission, he presently added, that he did not doubt in a short time both to understand and speak it: and the treasurer approving of what he said, Mr Rowe took his leave, and immediately retired to a private country farm-house; where in a few months having learnt Spanish, he waited again upon the earl, to acquaint him with his diligence; whereupon his lordship asking if he was sure he understood the language thoroughly, and our author answering in the affirmative, that fathomless minister burst out into the following exclamation: 'How happy are you, Mr Rowe, that you can enjoy the pleasure of reading and understanding Don Quixote in the original!'"

For the disappointment which he thus suffered he was liberally consoled on the accession of George I. when he was immediately made poet-laureat, and one of the land-surveyors of the customs in the port of London. To these not very congenial employments were shortly afterwards added the clerkship of the council to the prince of Wales, and the secretaryship of the presentations, to which, without any solicitation on his part, he was instantly appointed by the lord-chancellor Parker on his receipt of the seals.

His enjoyment of these promotions was, however, but of short duration; for he died on the sixth of December, 1718, aged forty-four, and was buried on the nineteenth of the same month in Westminster-abbey.

Mr Rowe twice entered into the conjugal state, and had a son by his first, and a daughter by his second, wife. He was a man elegant in his person and manners, of a lively and amiable temper, yet partial to occasional solitude; he therefore frequently retired into the country, where, according to the relation of his friend, Dr Welwood, he usually employed his time in the study of divinity and ecclesiastical history. He was not only well-acquainted with the learned languages, but familiar with French, Italian, and Spanish, the first of which he spoke with fluency.¹

¹ We are indebted for the above memoir to Dr Drake's elegant sketches of our periodical essayists.

Matthew Prior.

BORN A. D. 1664.—DIED A. D. 1721.

MATTHEW PRIOR was the son of George Prior, citizen of London, and was born in the year 1664. His father dying when he was very young, left him to the care of an uncle, a vintner near Charing-cross, who discharged the trust that was reposed in him with a tenderness truly paternal, as Prior always acknowledged with the highest professions of gratitude. He received part of his education at Westminster school, where he greatly distinguished himself; but was afterwards taken home by his uncle in order to be bred up to his trade.

Notwithstanding the mean employment to which Prior seemed now doomed, yet, at his leisure hours, he prosecuted the study of the classics, and especially his favourite Horace, which led to his being taken notice of by the polite company which resorted to his uncle's house. It happened one day that the earl of Dorset being at this tavern with several gentlemen of rank, the discourse turned upon the odes of Horace; and the company being divided in their sentiments about a passage in that poet, one of the gentlemen said, "I find we are not likely to agree in our criticisms; but, if I am not mistaken, there is a young fellow in the house who is able to set us all right;" upon which he named Prior, who was immediately sent for, and desired to give his opinion of Horace's meaning in the ode under consideration. This he did with great modesty, and so much to the satisfaction of the company that the earl of Dorset determined to remove him to some station more suited to his genius; and accordingly sent him, at his own expense, to St John's college, Cambridge, where he took his degree of Bachelor of Arts in 1686, and afterwards became a fellow of the college.

During his residence at the university, he contracted an intimate friendship with Charles Montague, Esq. afterwards earl of Halifax; in conjunction with whom he wrote a very humorous piece, entitled, 'The Hind and the Panther transversed to the story of the Country Mouse and the City Mouse,' printed in 1687, in 4to, in answer to Dryden's 'Hind and Panther,' published the year before.

Upon the Revolution, Mr Prior was brought to court by his great patron, the earl of Dorset, by whose interest he was introduced to public employment; and, in the year 1690, was made secretary to the earl of Berkley, plenipotentiary at the Hague. In this station he acquitted himself so well, that King William, desirous at this time to keep him near his person, made him one of the gentlemen of his bed-chamber. He was afterwards appointed secretary to the earls of Pembroke and Jersey, and Sir Joseph Williamson, ambassadors and plenipotentiaries at the treaty of Ryswick, in 1697; the same year he was nominated principal secretary to the embassy to the court of France. He continued in this station during the two embassies of the earls of Portland and Jersey.

In 1699 King William sent him from England to hold a private conference with him at his palace at Loo, in Holland; and, upon his re-

turn, he was made under-secretary of state in the earl of Jersey's office, who was principal secretary of state for the northern provinces. He afterwards went to Paris, where he had a principal share in negotiating the partition-treaty. In 1700 he was created Master of Arts by mandamus, and appointed one of the lords-commissioners of trade and plantations, upon the resignation of Mr Locke. He was also chosen member of parliament for East Grimsted in Sussex.

Upon the success of the war with France after the accession of Queen Anne, Prior exerted his poetical talents in honour of his country; first in his letter to Boileau, the celebrated French poet, on the victory at Blenheim in 1704; and again in an ode on the success of her majesty's arms in 1706. In 1710 he was supposed to have had a share in writing 'The Examiner,' and particularly a criticism in it upon a poem of Dr Garth's to the earl of Godolphin. About this time, when Godolphin was defeated by Oxford, and the Tories began again to rally, Prior and Garth espoused opposite interests; Prior wrote for, and Garth against, the court.

While Prior was thus early initiated into public affairs, and continued in the hurry of business for many years, it must appear not a little surprising that he should find sufficient opportunities to cultivate his poetical talents as he did. In his preface to his poems, he says, "that poetry was only the product of his leisure hours; that he had commonly business enough upon his hands, and was only a poet by accident." Bolingbroke, who, notwithstanding the many exceptions to his conduct and sentiments in other instances, must be allowed to be an accomplished judge of fine talents, entertained the highest esteem for Prior's abilities. In a letter dated 10th September, 1712, addressed to Mr Prior, while he was the queen's minister and plenipotentiary at the court of France, his lordship pays him the following compliment: "For God's sake, Matt, hide the nakedness of thy country, and give the best turn thy fertile brain will furnish thee with to the blunders of thy countrymen, who are not much better politicians than the French are poets." His lordship thus concludes his epistle: "It is near three o'clock in the morning. I have been hard at work all day, and am not yet enough recovered to bear much fatigue; excuse, therefore, the confusedness of this scroll, which is only from Harry to Matt, and not from the secretary to the minister. Adieu; my pen is ready to drop out of my hand, it being now three o'clock in the morning. Believe that no man loves you better, or is more faithfully yours, &c."

Prior is represented by contemporary writers as a gentleman who united the elegance and politeness of a court with the habits of a scholar and a man of genius. This representation may be just; yet it is generally true that they who rise from low life always retain some traces of their original. There was one particular in which Prior verified this remark. The same woman who could charm the waiter in a tavern, still maintained her dominion over the minister in France. The Chloe of Prior, it seems, was a woman in his own station of life; but he never forsook her in the height of his promotions. One would imagine, however, that this woman—who is said to have been a butcher's wife,—Spence calls her "a poor mean creature,"—must either have been very handsome, or have had something about her superior to people of her rank, yet it seems the case was otherwise, and no better

reason can be given for his attachment to her but that she was to his taste.

Prior was appointed minister-plenipotentiary to the court of France to negotiate the peace of Utrecht; and, after it was concluded, he remained at that court with the character of British ambassador till some months after the accession of George I, when he was succeeded by the earl of Stair. Upon his arrival, he underwent a very strict examination by a committee of the privy-council. His political friend, Bolingbroke, foreseeing a storm, took shelter in France. On the 10th of June, 1715, Robert Walpole moved the house against him, and, on the 17th, Prior was ordered into close custody. In the year 1717, an act of grace was passed in favour of those who had opposed the Hanoverian succession, as well as those who had been in open rebellion; but Prior was exempted from it. At the close of that year, however, he was discharged from his confinement, and retired from all public employment.

The severe usage which Prior met with, perhaps, was the occasion of the following lines, addressed to his Chloe:

“ From public noise, and factious strife,
From all the busy ills of life,
Take me, my Chloe, to thy breast,
And lull my wearied soul to rest;
For ever, in this humble cell,
Let thee and I, my fair-one dwell;
None enter else, but Love;—and he
Shall bar the door, and keep the key.
To painted roofs, and shining spires,
Uneasy seats of high desires,
Let the unthinking many crowd,
That dare be covetous and proud;
In golden bondage let them wait,
And barter happiness for state;
But oh! my Chloe, when thy swain
Desires to see a court again,
May Heaven around his destin'd head
The choicest of his curses shed!
To sum up all the rage of Fate
In these two things I dread and hate,—
May'st thou be false, and I be great!”

Prior, after a length of years passed in various services of active life, was desirous of spending the remainder of his days in rural tranquillity. He led a very retired life at Downhall in Essex; and found, he declares, a more solid and innocent satisfaction among the woods and meadows, than he had ever enjoyed in the courts of princes.

Having finished his ‘Solomon,’ a poem on the vanity of the world,—his most admired performance,—he published by subscription, an edition of all his poems, in one volume, folio. Some time after, he formed a design of writing a history of his own time; but he had made very little progress in it when a lingering fever proved fatal to him. He died in the year 1721, at Wimpole, then a seat of the earl of Oxford, at a small distance from Cambridge; his remains were interred in Westminster-abbey, where a monument was erected to his memory, at his own expense, for which purpose he had in his lifetime set apart £500. A suitable inscription was composed for it by Dr Freind, master of Westminster school. After his death, several posthumous poems ascribed to him, were published; and, in 1740, appeared the ‘History

of his *Own Time*,' said to have been printed from his own manuscripts, but it is a performance totally unworthy of him. The best edition of our author's poems is that of 1733, by Samuel Humphreys, Esq. in three vols., to which are prefixed memoirs of his life,—the chief authority for the concise account which we have here given of him. Prior has imitated with some success, in his tales and apologues, the graceful ease and naïveté of the French poets. He is totally destitute, however, of the highest attributes of the poetical genius. Of his personal character, we are constrained to confess, in the language of Spence, that he "was not a right good man."

Sir Christopher Wren.

BORN A. D. 1632.—DIED A. D. 1723.

CHRISTOPHER WREN, the greatest of British architects, was born at East Knoyle, in Wiltshire, the rectory of his father Dr Christopher Wren, dean of Windsor, on the 20th of October, 1632. His family was of Danish origin. The genius of young Wren early displayed itself. While yet a boy he invented a sort of orrery, and some other mechanical contrivances, which introduced him to the notice of Bishop Wilkins, Dr Willis, and other eminent mathematicians of the day. In 1646, he entered as a gentleman-commoner at Wadham college, Oxford; and in 1650 graduated as bachelor of arts. In 1653, he was elected fellow of his college, and soon after went to London. During his residence at Oxford, he directed his attention chiefly to mathematical and astronomical science; and he was one of the first in England who endeavoured to account for the variations in the height of the mercury of the barometer—an instrument just invented by Torricelli—upon the principle of a column of atmospheric air varying in weight. He also paid considerable attention to anatomy, and was employed by Sir Charles Scarborough as a demonstrating assistant. The merit of having been the first to propose and try the physiological experiment of injecting liquids of various kinds into the veins of living animals is claimed, and apparently on good grounds, for Wren. It happened favourably for the young philosopher, that during his residence at Oxford that city became the head-quarters of that association of philosophical inquirers that laid the foundation of the Royal society. Wren, though yet a mere youth, was admitted to their conferences, and doubtless profited greatly by his intercourse with such men as Dr Willis, Dr Wilkins, Sir W. Petty, Robert Boyle, and other eminent philosophers, who belonged to the association.

In 1657 Wren was chosen to the professorship of astronomy in Gresham college, London. His inaugural oration on assuming this chair, is published in Ward's *'Lives of the Gresham Professors.'* It was received with great applause, and the course was honoured by the attendance of many of the most distinguished men of science of the day. In 1658, he published a solution of Pascal's celebrated problem which had been given out under the assumed name of Jean de Mountfort; and in the same year he communicated various mathematical papers to Dr Wallis, the Savilian professor at Oxford, which were published by

the doctor in his treatise on the cycloid. The distractions which followed the death of Cromwell led to the breaking up of Gresham college and the dispersion of its professors, whereupon Wren prudently withdrew himself from public life until affairs became somewhat settled.

On the return of Charles II. Wren was appointed Savilian professor at Oxford; and, on the 15th of July, 1662, he enjoyed the satisfaction of witnessing the incorporation of the Royal society by a charter chiefly obtained through his exertions. To the interests of this society he continued throughout life warmly devoted, and the first volumes of its transactions bear ample testimony to the zeal, industry, and diversified attainments of this accomplished man. His contributions are chiefly in the exact sciences, and especially astronomy. Amongst his discoveries in the arts, some biographers attribute to him—and not Prince Rupert—the invention of mezzotinto engraving. He appears also to have paid occasional court to the muses, and with some success, if we may trust his own correspondent, the bishop of Rochester, who, in a letter to Wren, alluding to some translations of Horace, says: “You have admirably well hit his genius; your verse is harmonious, your philosophy very instructive for life, your liberty in translating enough to make it seem to be an English original, and yet not so much but that the mind of the author is still religiously observed.” A higher encomium than this could hardly be passed upon a translator; but without supposing that Wren deserved it all, we are still warranted to infer that his translations were exceedingly respectable. In 1662, his ‘*Prælectiones Academicæ*’ were published. About this time he appears to have received the suffrages of every man of talent in England, as one of the most accomplished philosophers of his age. Barrow, Wallis, Huygens, and Newton, speak of him in the very highest terms of commendation.

In 1665 Wren went to Paris for the purpose of studying specimens of its finer architecture. He had already, indeed, exercised his skill in that art which was destined to confer on him his highest and most lasting distinction. As assistant or deputy to Sir John Denham, who proved himself a better poet than architect, he had superintended some of the government works; and, in 1663, he had been employed by Sheldon to erect a new theatre or hall for the university of Oxford. This latter building—celebrated for its unrivalled roof, eighty feet in length by seventy in breadth, supported without either arch or pillar—was begun in that year, although not completed till 1668. He had also been appointed, in 1663, one of the commissioners for superintending the projected repairs on the metropolitan cathedral of St Paul’s. The destruction of that building by the great fire which broke out on the 22d of September, 1666, within a few months after Wren’s return from Paris, put a stop to the plans for its repair, but opened up a better opportunity for the display of his genius and skill as an architect. Wren beheld and seized his opportunity. While the ashes of the vast conflagration were yet alive, he had conceived and sketched a plan for the restoration of the city, which, had it been carried into effect, would have rendered London the finest city in the world. “He proposed one main street from Aldgate to Temple bar, in the middle of which was to have been a large square capable of containing the new church of St Paul, with a proper distance for the view all round. The parish-churches

were to be rebuilt so as to be seen at the end of every vista of houses, and dispersed at sufficient distances from each other. Four piazzas were designed at proper distances; and lastly, the houses were to be uniform, surrounded by arcades like those in Covent-garden; while, by the water side a large quay was to run, along which were to be ranged the halls belonging to the several companies, with warehouses and other appropriate mercantile buildings."¹ The necessity of instantly providing shelter for the homeless population of the city, prevented the adoption of Wren's magnificent plan, which, it is obvious, could not have been carried into effect without considerable delay in adjusting the rights of the different proprietors.

On the 20th of March, 1669, a few days after the death of Sir John Denham, Wren was appointed surveyor-general of the royal works. In 1672 he presented to the king his plans for the new cathedral, having, in the meantime, executed various minor buildings connected with the restoration of the city. The design for the new cathedral, which had been approved by the king, and to which the architect himself gave a decided preference, was unfortunately objected to by his brother-commissioners, who regarded it as involving too wide a departure from the usual form of cathedrals. They insisted, therefore, on the addition of aisles at the sides as they now stand, and Wren, though he actually shed tears in remonstrating against the alteration, was compelled to adopt it. The original design, as exhibited in a beautiful model made by Wren, and kept in the present cathedral, has been pronounced by all competent judges to be greatly superior in beauty and effect to the building in its present plan. It is also to be regretted that the architect should have been compelled to adopt two orders instead of one; but this he was necessitated to do by the want of blocks sufficiently large for the columns in his original model, in which he had employed only one order. With all these drawbacks, however, on the plan as originally conceived by Wren, St Paul's still remains the noblest ecclesiastical edifice in Europe after Michael Angelo's unrivalled edifice of St Peter's at Rome. "Its scale and beauty of internal ornament, as well as material, situation, and climate, the work of Wren cannot come in competition with its great rival; but in architectural excellence it has fair claims to be placed on an equality,—surpassing it in some things, if in others it falls short. The portico in front of St Peter's, both for its beauty of proportion and vast size, is admitted to be a feature of high excellence, and without any match in St Paul's: yet the whole front of St Peter's, terminating in a straight line at the top, cannot be said to afford such a pleasing variety as is bestowed by the elevation of the pediment in the middle, and the beautiful campanile towers at each end of the front of St Paul's. One of the happiest parts of the invention is in the intersection of the three vistas of the nave, the aisles, and the cross and transept, attained by the octangular arrangement of the piers, which is as beautiful as it is novel, giving four additional views to the usual arrangement, and with an effect remarkable for its boldness and lightness. . . . In St Peter's the whole building is surrounded by a repetition of vast pilasters. In St Paul's, however, take the building in any point of view, it is highly

¹ Life of Sir C. Wren in 'Library of Useful Knowledge.'

picturesque, the different returns and façades affording endless variety of views; no patching, no incongruous additions, disfigure the unity of the composition, which, as a whole, for harmony of design and justness of proportion, has certainly never been surpassed. The first stone of this noble edifice was laid by Wren, assisted by his master-mason, Mr Thomas Strong, on the 21st of June, 1675. The highest stone of the lantern on the cupola was laid by Christopher Wren, the son of the architect, as representing his venerable father, in 1710. It was thus completed in thirty-five years by one architect, and at the comparatively small cost of £736,000, which was raised by a small impost on coals brought into London, whilst St Peter's took one hundred and forty-five years to build, and employed a succession of twelve architects in its progress.

Wren had been knighted at Whitehall on the 20th of November, 1673, after having resigned the Savilian professorship. He was twice in parliament, but does not appear to have signalised himself as a speaker, or taken any active part in the politics of the day. In 1680 he was elected president of the Royal society. The rewards, however, which this distinguished genius and most estimable man received, were only honorary. As architect of St Paul's, he received only £200 a-year of salary, and even the payment of this pittance was interrupted for some time by the interference of the narrow-minded commissioners, who took advantage of a clause in the act under which they sat, entitling them to keep back a moiety of the architect's salary till the work should be finished to their satisfaction. An attempt was even made to blacken his character by charging him with peculation in his office as architect of St Paul's,—a charge which, we need scarcely add, was instantly and triumphantly refuted by Sir Christopher. The death of Anne deprived Wren of the last of his royal patrons. German influence prevailed in the dispensing of all courtly favours; and to the eternal disgrace of the new reign, this eminent and amiable man, in the 49th year of his office as surveyor-general, and the 86th year of a life spent in promoting the best interests of his country and mankind, was deprived of his patent in favour of one Benson, a 'favourite of foreigners.' Sir Christopher bore his reverses with fortitude and resignation. He retired to his residence at Hampton court, and spent the remaining five years of his life chiefly in the study of the Scriptures. According to his son's testimony, "the vigour of his mind continued, with a vivacity rarely found in persons of his age, till within a short period of his death. And not till then could he quit the great aim of his whole life, to be—to use his own words—a benefactor to mankind: his great humanity appearing to the last in benevolence and complacency, free from all moroseness in behaviour or aspect. He was happily endued with such an evenness of temper, steady tranquillity, and Christian fortitude, that no injurious incidents or inquietudes of human life could ever ruffle or discompose."³ He died calmly, and without a struggle, on the 25th of February, 1723. His remains were deposited in the crypt under the southernmost window of the cathedral of St Paul's. No monument marks his place of sepulture; but on the side of the window of the crypt is a tablet with this inscription:—

² Life of Sir C. Wren in 'Library of Useful Knowledge.

³ Parentalia.

Subtus conditur
 Hujus ecclesiæ et urbis conditor
 Ch. Wren.
 Qui vixit annos ultra nonaginta
 Non sibi sed bono publico.
 Lector, si monumentum quæsis,
 Circumspice.

Thomas D'Urfey.

DIED A. D. 1723.

THOMAS D'URFEY was a native of Devonshire, and bred to the profession of the law, "which he forsook," says Hawkins, "under a persuasion, which some poets, and even players, have been very ready to entertain as an excuse for idleness, and an indisposition to sober reflection, viz. that the law is a study so dull that no man of genius can submit to it. With a full confidence in the powers of a mind thus liberally formed," continues Sir John, "D'Urfey enlisted himself in the service of the stage, and became an author of tragedies, comedies, and operas, of which he wrote near thirty. The success of his dramatic productions far exceeded their deserts; for, whether we consider the language, the sentiments, or the morals of his plays, they are in all these respects so exceptionable as to be below criticism, and to leave him in possession of that character only which he seemed most to affect, to wit, that of a pleasant companion. The time when D'Urfey lived was very favourable to men of his factious, and, we may say, licentious turn of manners. He came into the world a few years after the Restoration, when all was joy and merriment, and when to be able to drink and to sing were reckoned estimable qualities; D'Urfey could do both; and, superadded to these gifts, he had a talent of poetry, which he could adapt to any occasion; he wrote songs, and, though unskilled in music, and labouring under the impediment of stammering in his speech, having a tolerable voice, sung them himself frequently at public feasts and meetings, and not seldom in the presence of King Charles II. who, laying aside all state and reserve, would lean on his shoulder and look over the paper."

The compositions of D'Urfey, such of them at least as were not liable to exception on account of gross indelicacy, became favourites with the whole kingdom. Addison, in a paper in the Guardian, after exhibiting a lively portrait of D'Urfey, whom he is pleased to call his old friend and contemporary, says, speaking to the ladies, his disciples, that he often made their grandmothers merry; and that his sonnets had perhaps lulled asleep many a toast among the ladies then living, when she lay in her cradle. And in another number of the Guardian, is a notification to the reader that a play of D'Urfey's, 'The Plotting Sisters,' which had been honoured with the presence of Charles II. three of its first five nights, was then shortly to be acted for his benefit, concluding with a recommendation of it as a pleasant entertainment.

Three volumes, consisting mostly of songs written by himself, were published by D'Urfey, with the singular title of 'Laugh and be Fat, or Pills to purge Melancholy.' In the year 1719, with the assist-

ance of a numerous subscription, he republished them, with the addition of other three volumes, including a great number of orations, poems, prologues, and epilogues written by himself, and gave the whole collection the title of 'Wit and Mirth, or Pills to purge Melancholy; being a Collection of the best merry Ballads and Songs, old and new, fitted to all humours; having each their proper Tune for either Voice or Instrument.' In this collection, besides a great number of singular humorous songs, are many that bespeak the political sentiments of their author. Tom, at least in the early part of his life, was a tory by principle, and never let slip an opportunity of representing his adversaries, the whigs, as a set of sneaking rascals. Mr Addison says that the song of 'Joy to great Cæsar,' gave them such a blow as they were never able to recover during the reign of Charles II. The paper in which these and other passages equally humorous, respecting D'Urfey and his compositions are contained, was written by Mr Addison with a view to fill the house at a play of his in June 1713. It concludes with the following sketch of D'Urfey. "As my friend, after the manner of the old lyrists, accompanies his works with his own voice, he has been the delight of the most polite companies and conversations, from the beginning of King Charles the second's reign to our present times. Many an honest gentleman has got a reputation in his country by pretending to have been in company with Tom D'Urfey. I might here mention several other merits in my friend, as his enriching our language with a multitude of rhymes, and bringing words together that without his good offices would never have been acquainted with one another so long as it had been a tongue. But I must not omit that my old friend angles for a trout the best of any man in England. May-flies come in late this season, or I myself should before now have had a trout of his hooking. After what I have said, and much more that I might say on this subject, I question not but the world will think that my old friend ought not to pass the remainder of his life in a cage like a singing-bird, but enjoy all the Pindarick liberty which is suitable to a man of his genius. He has made the world merry, and I hope they will make him easy so long as he stays among us. This I will take upon me to say, they cannot do a kindness to a more diverting companion, or a more cheerful, honest and good-natured man."

This merry fellow died on the 26th of February, 1723.

Humphrey Prideaux, D. D.

BORN A. D. 1648.—DIED A. D. 1724.

THIS very learned ecclesiastical writer was the third son of Edmund Prideaux of Padstow in Cornwall. After receiving the rudiments of education at Leskiard and Bodmin in his native county, he was sent to Westminster school, then under the charge of Dr Busby. Here he was chosen king's scholar, and elected to Christ-church, Oxford.

His first literary effort was the superintendence, under Dr Fell, of an edition of Florus. Two years afterwards, on the arrival of the Arundelian marbles at Oxford, Prideaux was appointed to draw up and publish an account of them, which he did very successfully, in a work

entitled, '*Marmora Oxoniensia*,' Oxford, 1676. In 1679, Chancellor Finch presented our author with the rectory of St Clement's, Oxford. The same year Prideaux published two tracts out of Maimonides in Hebrew, to which he added a Latin translation and annotations. The book bears the title of '*De jure Pauperis, et Peregrini apud Judæos*.' This he did in consequence of his having been appointed Dr Busby's Hebrew lecturer in the college of Christ-church; and his principal view in printing this book was to introduce young students in the Hebrew language to the knowledge of the Rabbinical dialect, and to teach them to read it without points.

In 1681 Prideaux received a prebend in the cathedral of Norwich; and next year he was instituted to the rectory of Bladen-cum-Woodstock, which he afterwards exchanged for that of Saham in Norfolk. "From the time," says the author of a life of Prideaux, published in 1748, "that he was Master of Arts and a tutor in the college, he was always very zealous and diligent in reforming such disorders and corruptions as had from time to time crept into it; and made all opportunities in his power for suppressing them. This of course drew on him the ill will of many of his fellow-collegians, as must always happen to those who endeavour at the reformation of discipline. But at the same time he had the friendship and esteem of the best men, and such whose reputation was highest in the university; particularly of Bishop Fell; Dr Pocock, the learned Hebrew and Arabic professor; Dr Marshall, dean of Gloucester and rector of Lincoln college; Dr Bernard, Savilian professor of astronomy; Dr Mills, the editor of the Greek Testament; Dr Henry Godolphin, late dean of St Paul's; Mr Guise of All Souls college, and many other learned and valuable men."

Soon after the death of Bishop Fell, Dr Prideaux left Oxford, and retired to his prebend, where he soon began to distinguish himself by his determined opposition to popery. In 1688 he was collated to the archdeaconry of Suffolk. He was also recommended to the bishopric of Norwich by the bishops of London and St Asaph; but declined the appointment. In 1697 he published a life of Mahomet, which passed through three editions the same year. About this time also he projected a history of the Saracen empire, of which, however, his life of the Arabian impostor was the only portion which he completed. In 1702 he succeeded Dr Fairfax in the deanery of Norwich.

In 1715 he published the first part of his celebrated '*Connection of the History of the Old and New Testament*.' The second part appeared in 1717.

Dr Prideaux died in 1724. "He was naturally," says his biographer, "of a very strong, robust constitution, which enabled him to pursue his studies with great assiduity; and notwithstanding his close application and sedentary manner of life, enjoyed great vigour both of body and mind for many years together, till he was seized with the unhappy distemper of the stone. His parts were very good, rather solid than lively. His judgment excellent. As a writer he is clear, strong, and intelligent, without any pomp of language, or ostentation of eloquence. His conversation was a good deal of the same kind, learned and instructive, with a conciseness of expression on many occasions, which to those who were not well acquainted with him, had sometimes the appearance of rusticity. In his manner of life he was

very regular and temperate, being seldom out of his bed after ten at night, and generally rose to his studies before five in the morning. His manners were sincere and candid. He generally spoke his mind with freedom and boldness, and was not easily diverted from pursuing what he thought right. In his friendships he was constant and invariable; to his family was an affectionate husband, a tender and careful father, and greatly esteemed by his friends and relations, as he was very serviceable to them on all occasions. As a clergyman, he was strict and punctual in the performance of all the duties of his function himself, and carefully exacted the same from the inferior clergy and canons of his church. In party-matters, so far as he was concerned, always showed himself firmly attached to the interest of the protestant cause and principles of the Revolution, but without joining in with the violence of parties, or promoting those factions and divisions which prevailed both in the church and state during the greater part of his life. His integrity and moderation, which should have recommended him to some of the higher stations in the church, were manifestly the occasion of his being neglected; for busy party zealots and men more conversant in the arts of a court, were easily preferred over him, whose highest and only ambition was carefully to perform what was incumbent on him in every station in life, and to acquit himself of his duty to his God, his friends and his country."

Sir John Vanbrugh.

DIED A. D. 1726.

THE family of this ingenious architect and successful dramatic poet was originally from Ghent in Flanders. Giles Vanbrugh, or Vanburg, the grandfather of Sir John, fled from his native country when desolated by the persecuting duke of Alva, and, coming to England, settled as a merchant in London, where he died in 1646. His son, the father of our poet, acquired an ample fortune as a sugar-baker in Chester, and married the fifth daughter of Sir Dudley Carleton of Imbercourt in Surrey, by whom he had eight sons, the second of whom was John, who was probably born about the middle of the reign of Charles II.

We have no account of his education; but it probably was liberal, and suited to the rank and circumstances of his family. At an early age he entered the army, in which he, for a short time, bore an ensign's commission. Happening to become acquainted with Sir Thomas Skipwith, who possessed a share in a theatrical patent, the young officer confessed to him that he occasionally paid his court to the muse of comedy, and showed him the outlines of two plays, which Sir Thomas encouraged him to finish. One of these, 'The Relapse,' was brought out in 1697, and, notwithstanding the gross indecencies with which it abounded, its success was so great that Vanbrugh abandoned the profession of arms for that of belles lettres. In 1698 he brought out 'The Provoked Wife,' which was equally well-received as the former, though equally immoral in its tendency, and indelicate in its expression. In the same year he produced his comedy of 'Æsop;' but this was pretty nearly a failure. 'The False Friend' was acted in 1702.

In 1706, when the Haymarket theatre was finished, Betterton and his associates placed it under the management of Vanbrugh and Congreve, who, in order to humour the prevailing taste, commenced the campaign with a translated opera, set to Italian music, called 'The Triumph of Love;' but it was coldly received, and lingered out only three nights to thin and disapproving audiences. Immediately after this failure, Vanbrugh produced his comedy called 'The Confederacy,' which was a translation with improvements from the 'Bourgeois à la Mode' of Dancour. This was a better hit than the preceding. Congreve having given up his share and interest in the theatre to his associate, Vanbrugh was now under an imperious necessity to exert himself, and in one season produced three other imitated pieces from the French. These were, 'The Cuckold in Conceit,' 'Squire Treeloby,' and 'The Mistake.' Soon after this he too retired from the management of the theatre. His last comedy, 'The Journey to London,' was only left in outline. Cibber filled it up with tolerable success.

Hazlitt says of Sir John:—"He is no writer at all as to mere authorship, but he makes up for it by a prodigious fund of comic invention and ludicrous description, bordering somewhat on caricature. He has none of Congreve's graceful refinement, and as little of Wycherley's serious manner and studied insight into the springs of character; but his exhibition of it, in dramatic contrast, and unlooked-for situations,—where the different parties play upon one another's feelings, and into one another's hands, keeping up the jest like a game of battledore and shuttlecock, and urging it to the utmost verge of breathless extravagance,—is beyond that of any other writer. His fable is not so profoundly learned, nor his characters so well designed as Wycherley's, who in these respects bore some resemblance to Fielding. Vanbrugh does not lay the same deliberate train from the outset to the conclusion, so that the whole may hang together, and lead inevitably from the combination of different agents and circumstances, to the same decisive point; but he works out scene after scene on the spur of the occasion, and, from the immediate hold they take of his imagination at the moment, without any previous bias or ultimate purpose, much more powerfully and in a wider vein of invention. His fancy warms and burnishes out as if he were engaged in the real scene of action, and felt all his faculties suddenly called forth to meet the emergency. He has more nature than art. He has a masterly eye to the advantages which certain accidental situations of character present to him on the spot; and he executes the most difficult and rapid theatrical movements at a minute's warning."

It remains for us to add a brief notice of Sir John in his architectural capacities. At what time he began to exercise the profession of an architect does not appear. His principal buildings are Blenheim, Castle Howard in Yorkshire, and St John's church in Westminster. In his style Sir John frequently attempts to blend the Gothic and Grecian; and the effect this produced is seldom happy. Pope said of Sir John's writings, 'Van wants grace;' and Horace Walpole applies the saying to his buildings also. But Sir Joshua Reynolds contends for Vanbrugh's originality of invention, and great skill in composition. "In the buildings of Vanbrugh," says the learned president, "there is a greater display of imagination than we shall find perhaps in any

other; and this is the ground of the effect which we feel in many of his works, notwithstanding the faults with which many of them are justly charged. For this purpose Vanbrugh appears to have had recourse to some principles of the Gothic architecture; which, though not so ancient as the Grecian, is more so to our imagination, with which the artist is more concerned than with absolute truth."

Gilpin's remarks on the architecture of Blenheim-house are worth quoting. "The heaviness and enormity of Blenheim castle," says he, "have been greatly criticised; perhaps too severely. We may be too much bigotted to Greek and Roman architecture. It was adapted often to local convenience. Under an Italian sun, for instance, it was of great importance to exclude warmth, and give a current to air. The portico was well adapted to this purpose. A slavish imitation also of antique ornaments may be carried into absurdity. When we see the skulls of oxen adorning a heathen temple, we acknowledge their propriety. But it is rather unnatural to introduce them in a Christian church, where sacrifice would be an offence. We are fettered also too much by orders and proportions. The ancients themselves paid no such close attention to them. Our modern code was collected by average calculations from their works; by Sansovine particularly, and Palladio. But if these modern legislators of the art had been obliged to produce precedents, they could not have found any two buildings among the remains of ancient Rome, which were exactly of the same proportions. I would not, by any means, wish to shake off the wholesome restraint of those laws of art which have been made rules, because they were first reasons. All I mean is, to apologise for Vanbrugh. For though it may be difficult to please in any other form of architecture than what we see in daily use; yet in an art which has not nature for its model, the mind recoils with disdain at the idea of an exclusive system. The Greeks did not imagine, that when they had invented a good thing, the faculty was exhausted, and incapable of producing another. Where should we have admired, at this day, the beauty of the Ionic order, if, after the Doric had been invented, it had been considered as the *æ plus ultra* of art; and every deviation from its proportions reprobated as barbarous innovations? Vanbrugh's attempt, therefore, seems to have been an effort of genius: and if we can keep the imagination apart from the five orders, we must allow that he has created a magnificent whole; which is invested with an air of grandeur seldom seen in a more regular style of building. Its very defects, except a few that are too glaring to be overlooked, give it an appearance of something beyond common; and as it is surrounded with great objects, the eye is struck with the whole, and takes the parts upon trust. What made Vanbrugh ridiculous, was his applying to small houses a style of architecture which could not possibly succeed but in a large one. In a small house, where the grandeur of a whole cannot be attempted, the eye is at leisure to contemplate parts, and meets with frequent occasion of disgust."

¹ 'Observations on the Mountains and Lakes of Cumberland and Westmoreland.'

William Croft.

DIED A. D. 1727.

THE limits of our work necessarily preclude us from noticing many names of considerable eminence in science and literature, especially in the department of music. We could with pleasure have enlarged our brief notices of such men as Purcell, Aldrich, and Blow; and devoted separate articles to other names, such as the elder Hall, organist of Hereford, who died in 1707, whose anthems are still much esteemed; Jeremiah Clark, an excellent church composer; and John Weldon, who confined himself almost entirely to the composition of church music. To these names might be added those of the Eccleses, Dr Tudway, Britton the small-coal man, Weldon, Isham, and many others.

The subject of the present memoir was a native of Nether Ealington in Warwickshire. He was educated in the royal chapel under Dr Blow, and in 1707 became organist of the chapel royal. The next year he succeeded his master as organist of St Peter's, Westminster. In 1715 he was created doctor in music by the university of Oxford. His exercise for the degree was published, under the title of '*Musicus Apparatus Academicus*.' In 1724, Dr Croft published his '*Musica Sacra*, or Select Anthems in score.' This noble work consists of two volumes, the first containing the burial service, which Purcell had begun but did not live to finish. In the preface, Croft says of this work, that it is the first essay in music-printing of the kind, that is, in score, and engraven or stamped on plates, and that, for want of some such contrivance, all the music hitherto published in England had proved very incorrect and defective.¹ The '*Musica Sacra*' contains a number of thanksgiving anthems, composed by Croft on the occasion of different victories obtained by the English arms during the reign of Queen Anne. One of the finest of these is that of 1708, 'Sing unto the Lord.' Among his other anthems, the most admired are, 'O Lord, rebuke me not,' 'God is gone up,' and 'O Lord, thou hast searched me out.'

¹ The practice of music-printing from copper plates seems to have been begun in Italy about the middle of the 17th century.

Sir Isaac Newton.

BORN A. D. 1642.—DIED A. D. 1727.

SIR ISAAC NEWTON, the father of the physical philosophy of modern times, and the greatest mathematical genius that ever lived, was the son of Isaac Newton, lord of the manor of Woolsthorpe, in the parish of Colsterworth in Lincolnshire, and of his wife, Hannah Ayscough. He was born on the 25th of December, 1642, (O. S.) at the manor-house of Woolsthorpe, which lies embosomed among hills, a short distance to the west of the great northern road from London, and about six miles south from the town of Grantham. In the 'Gentleman's Magazine' for 1778, vol. xlviii. p. 64, is given an engraving, professing to represent the house in which Newton first saw the light: and in the same publication for 1781, vol. li. p. 414, we are presented with a plan of the interior of the same edifice, in which one of the rooms, occupying one-half of the upper story, to the left of the door, is marked as that in which this event actually took place. But—as we shall have occasion to notice again below—the house from which these drawings have been taken, and which is still standing, was not built till some years after Newton's birth. He was an only and a posthumous child, his father having died at the age of 36, about three months before he came into the world. A writer of the name of Thomas Maude, author of a poem entitled 'Wensley Dale, or Rural Contemplations,' published in 1772, who professes to give the world some original anecdotes respecting the infancy and boyhood of Newton, tells us that his father was "a weak and extravagant man;" but we cannot put much confidence in this information, inasmuch as the relater seems to know so little of the true history of the person whose character he thus describes, as to charge him with neglecting the education of his son, who, as we have just seen, was not born till nearly a quarter of a year after his decease. The estate which Newton inherited from his father was worth about £30 per annum, as we are informed by a letter from Dr Stukeley to Dr Mead, dated 26th June, 1727, a part of which was published in the 'Gentleman's Magazine' for 1772, vol. xlii. p. 520, and which has since been printed in a complete form in Mr Turnor's splendid volume, entitled 'Collections for the History of the Town and Soke of Grantham.' As this work, which was published in 1806, is extremely scarce, we may here mention that the portion of its contents relating to Newton is to be found reprinted nearly entire in the fourth volume of the late Mr Nichols's 'Illustrations of the Literary History of the Eighteenth century.' Newton—Stukeley in this letter also informs us—inherited, besides his paternal acres, another property at Sustem, in the same neighbourhood, of larger extent, and worth about £50 per annum. This came to him from his mother's family. As for the Newtons, Stukeley's account is "that they had held the manor of Woolsthorpe ever since the time of Elizabeth, having purchased it from one of the Cecils." Mr Conduitt, who supplied Fontenelle with the materials from which the latter composed his *Eloge* on the English philosopher, asserts that Newton's father was descended from the eldest branch

of the family of Sir John Newton, a baronet of the same county, and this statement has been adopted by most succeeding biographers. The family, Mr Conduitt adds, came to Woolsthorpe from Westley, also in Lincolnshire, but originally from Newton in Lancashire. It appears from some letters which have been published, that the Sir John Newton here mentioned was at all events not unwilling to acknowledge Newton as one of his kindred, after his great discoveries had raised the latter to fame and eminence. Sir Isaac himself too states, in the pedigree which he gave in to the college of arms on his being knighted, that he had always, from his boyhood, understood himself to be a relation of this baronet. His father Isaac he makes in that account to be the eldest son of Robert Newton of Woolsthorpe, who died on the 20th September, 1641, and who was the son of a Richard Newton of the same place, who died in 1588. The father of Richard was, he says, a John Newton of Westley, who died in 1563, the son of another John Newton of the same place. This genealogy, however, is confessedly compiled merely from incidental notices in parish-registers, which record only the deaths of the several persons mentioned, without stating their relationship. By Mr Turnor's account, which may probably be depended upon as accurate, the manor of Woolsthorpe was in the possession of the Thimblebys of Corby from 1474 till 1562, from which time, till 1614, it was held by the Burys of Ashwell, from whom it was purchased by a Robert Underwood, who demised it to Robert Newton in 1623. This must have been the grandfather of Sir Isaac. We have entered with the more minuteness into the examination of this matter, in consequence of the additional interest which has of late been attached to the question of Newton's descent by the publication of certain statements which would make it appear that he was of Scottish extraction. In No. iii. of the *Edinburgh Philosophical Journal*, published in July 1820, there is given a letter, dated Glasgow 12th April, 1792, from Dr Reid to Dr John Robison, in which the writer relates, that sometime about the year 1760, before he left Aberdeen, he was informed by Mr Douglas of Fechel, who was father of the late Lord Glenbervie, that Mr Hepburn of Keith had told him he had heard James Gregory, professor of mathematics in Edinburgh, say that Newton himself had mentioned to him upon one occasion when they met in London, that he was of Scottish descent. His grandfather, he said he had learned, had come from one of the Lothians with James VI. to London, where he had spent the greater part of his fortune in an unrewarded attendance upon the court. Reid afterwards ascertained from Hepburn himself, and also from a Mr Keith, that they had frequently heard Gregory tell this story. He was also informed that there still survived several children of a Sir John Newton of Newton in one of the Lothians—he could not recollect which—who remembered that their father had once received a letter from Sir Isaac, requesting to have an account of his family, of which, however, the proud old knight had never thought it worth his while to take any notice. Such is the substance of Dr Reid's letter. It seems to be scarcely possible to doubt that Newton had really given Gregory this account of his ancestor. The conversation in which it was communicated probably took place towards the end of Sir Isaac's life, and long after he had drawn up, from the best information which he then possessed, the pedigree which he gave in (in 1705) to

the college of arms. It appears from his papers, still in existence, that he felt great curiosity to ascertain the history of his family, having given directions at one time that every notice respecting individuals of his name that could be found in the parish-registers of the neighbourhood of his birth-place, should be extracted and transmitted to him. The story of his ancestor having been a Scotsman, he may possibly have obtained in answer to these inquiries. At all events, it is rather confirmed than otherwise, by the fact stated by Mr Turnor, that the Newtons did not come into possession of Woolsthorpe till 1623, and by the evidently conjectural nature of all that portion of the family-genealogy as commonly given, which refers to the supposed progenitors of Sir Isaac's grandfather.

When Newton was born, he was so little, as it seems he had often heard his mother say, "that they might have put him into a great mug, and so unlikely to live, that two women, who were sent to Lady Pakenhams at North Witham for something for him, did not expect to find him alive on their return." So Mr Conduitt has recorded on Sir Isaac's own authority, in a note which Mr Turnor has printed. On the 27th of January, 1645, his mother married the Reverend Barnabas Smith, minister of the neighbouring parish of North Witham; but her son was left at Woolsthorpe under the care of his grandmother Ayscough. At the usual age he was put to a day-school, first at Skillington and afterwards at Stoke, remaining at the latter till he had reached his twelfth year. He was then sent to the endowed grammar-school of Grantham, boarding in that town at the house of a Mr Clarke, an apothecary. "Every one that knew Sir Isaac," writes Dr Stukeley, "or have heard speak of him, here recount the pregnancy of his parts when a boy,—his strange inventions, and extraordinary inclination for mechanics, that, instead of playing among the other boys when from school, he always busied himself in making knickknacks and models of wood in many kinds; for which purpose he had got little saws, hatchets, hammers, and a whole shop of tools, which he would use with great dexterity. In particular, they speak of his making a wooden clock. About this time a new windmill was set up near Grantham, in the way to Gunnerby, which is now demolished, this country chiefly using water-mills. Our lad's imitating spirit was soon excited, and by frequently prying into the fabric of it as they were making it, he became master enough to make a very perfect model thereof, and it was said to be as clean and curious a piece of workmanship as the original. This sometimes he would set upon the house-top where he lodged, and clothing it with sail-cloth, the wind would readily turn it; but what was most extraordinary in its composition, was that he put a mouse into it which he called the millar, and that the mouse made the mill turn round when he pleased; and he would joke too upon the millar eating the corn that was put in. Some say that he tied a string to the mouse's tail, which was put into a wheel like that of turnspit dogs, so that pulling the string made the mouse go forward by way of resistance, and this turned the mill. Others suppose there was some corn placed above the wheel, this the mouse endeavouring to get to made it turn. Moreover, Sir Isaac's water-clock is much talked of. This he made out of a box he begged of Mr Clarke—his landlord's wife's brother. As described to me, it resembled pretty much our common clocks and

clock-cases, but less ; for it was not above four feet in length, and of a proportionable breadth. There was a dial-plate at top with figures for the hours. The index was turned by a piece of wood, which either fell or rose by water dropping. This stood in the room where he lay, and he took care every morning to supply it with its proper quantity of water ; and the family upon occasion would go to see what was the hour by it." The same gossiping chronicler, retailing the information which he derived from the old people of the neighbourhood, goes on to relate that among other evidences which the young philosopher gave of his mechanical genius were his experiments upon paper-kites. "He took great pains," they say, "in finding out their proportions and figures, and whereabouts the string should be fastened to the greatest advantage, and in how many places. Likewise he first made lanterns of paper crimped, which he used to go to school by in winter mornings with a candle, and tied them to the tails of the kites in a dark night, which at first affrighted the country people exceedingly, thinking they were comets." He also, it seems, used to drive pegs into the walls and roof of the house to mark the course of the sun ; and these contrivances the people used to call familiarly "Isaac's dials." This practice of drawing sun-dials on the walls he appears to have continued after he left school, and returned to Woolsthorpe. The house here was rebuilt by Mr Smith, as it now stands, sometime after his marriage with Newton's mother ; and some of these dials are still to be seen upon the walls. He also, while at Grantham, exercised himself in drawing, although he does not seem to have had any one to give him instructions in that art. Some of his performances in this line were upon paper, which he inserted in wooden frames, fashioned and neatly painted by himself. Others were drawn upon the walls of his room, which, accordingly, when Clarke's house was taken down about 1710, were covered with "birds, beasts, men, ships, and mathematical schemes," very skilfully delineated. It is likewise worthy of remark, that, in his youth, Sir Isaac was an expert versifier. One specimen at least of his talents in that line is preserved. When Stukeley was making his inquiries he met a Mrs Vincent, a widow gentlewoman living in that neighbourhood, and then eighty-two years of age. Her mother had been Clarke's second wife, and she had been an inmate of the same house with Newton during the seven years he boarded with her step-father. "She says," continues Stukeley, "Sir Isaac was always a sober, silent, thinking lad, and was never known scarce to play with the boys abroad at their silly amusements, but would rather choose to be at home even among the girls, and would frequently make little tables, cupboards, and other utensils for her and her playfellows, to set their babies and trinkets on. She mentions likewise a cart he made with four wheels, wherein he would sit, and by turning a windlass about, he could make it carry him round the room where he pleased." "Sir Isaac and she," proceeds the Doctor, "being thus brought up together, 'tis said that he entertained a love for her ; nor does she deny it ; but her portion being not considerable, and he being a fellow of a college, it was incompatible with his fortunes to marry, perhaps his studies too. 'Tis certain he always had a kindness for her, visited her whenever in the country, in both her husbands' days, and gave her 40s. upon a time whenever it was of service to her. She is a little woman,

but we may with ease discern that she has been very handsome." To these curious details we may add an anecdote mentioned by Mr Conduitt. "Sir Isaac," says this gentleman, "used to relate that he was very negligent at school, and very low in it, till the boy above him gave him a kick on the belly, which put him to a great deal of pain. Not content with having thrashed his adversary, Sir Isaac could not rest till he had got before him in the school, and from that time he continued rising till he was the head boy."

Mrs Smith's husband, however, having died in 1656, she then returned to Woolsthorpe, and some time after she brought home her son from school, intending that he should reside upon and farm his own property. The attempt to make the future explorer of the heavens a tiller of the ground was persevered in for a short period with extremely little success. Stukeley relates the experiment and its results with interesting minuteness of detail. "Accordingly," says the doctor, "we must suppose him attending the tillage, grazing, and the like. And they tell us, that he frequently came on Saturdays to Grantham market with corn and other commodities to sell, and to carry home what necessaries were proper to be bought at a market-town for a family; but being young, his mother usually sent a trusty old servant along with him to put him into the way of business. Their inn was at the Saracen's Head in Westgate, where, as soon as they had set up their horses, Isaac generally left the man to manage the marketings, and retired instantly to Mr Clarke's garret, where he used to lodge, near where lay a parcel of old books of Mr Clarke's, which he entertained himself with, whilst (until) it was time to go home again; or else he would stop by the way between home and Grantham, and lie under a hedge studying, whilst the man went to town and did the business, and called upon him on his return; no doubt the man made remonstrances of this to his mother. Likewise, when at home, if his mother ordered him into the field to look after the sheep, the corn, or upon any other rural employment, it went on very heavily through his manage. His chief delight was to sit under a tree, with a book in his hands, or to busy himself with his knife in cutting wood for models of somewhat or other that struck his fancy; or he would get to a stream and make mill-wheels." M. Biot, in his life of Newton in the 'Biographie Universelle,' relates the following anecdote, which we give in the words of the translation of that memoir, published in the 'Library of Useful Knowledge.'—"One of his uncles having one day found him under a hedge, with a book in his hand, entirely absorbed in meditation, took it from him, and discovered that he was working a mathematical problem. Struck with finding so serious and decided a disposition in so young a person, he urged Newton's mother no longer to thwart him, but to send him once more to pursue his studies at Grantham." Dr Brewster, whose late Life of Newton in the 'Family Library,' is by far the most detailed and complete that has yet appeared, intimates that he has not been able to find any authority for this story. It is probably the same of which the author of 'Wensley Dale,' already mentioned, gives a somewhat different version. "It is reported," says this writer, "that a gentleman found him one day near Woolsthorpe in the character of a shepherd's boy, reading a book of practical geometry; and that upon asking him some questions, he discovered such tokens of

uncommon genius, that he applied to his mother, and strongly urged her to take the boy from the field and give him the education of a scholar, offering to assist in his maintenance if there should be occasion." If such an offer was made, it is not probable that it was accepted of; but, at any rate, moved either by this application, or by her own observation of her son's habits, and evident bent of mind, it is certain that his mother, after a while, sent Newton once more to the grammar-school at Grantham, having now resolved to give him a learned education. He remained at Grantham for nine months longer, after which he was sent to Trinity college, Cambridge, on the recommendation of his mother's brother, the Reverend Wm. Ayscough, rector of the neighbouring parish of Burton Coggles, who had himself been a member of that society. Newton was admitted of Trinity college on the 5th of June, 1660, being now nearly seventeen years and a half old. We may here notice, that his mother, according to the common account, lived till the year 1689; but there is strong reason to suspect that she died ten years earlier, the parish register of Colsterworth, (quoted by Mr Turnor, Collections, p. 155,) containing an entry of the burial of a Mrs Hannah Smith, on the 4th of June, 1679.

The next six years form by far the most important portion of Newton's life, or rather a portion more important than all the rest of it together. Indeed, all the circumstances of the case considered, there certainly is not recorded in the annals of intellectual achievement any thing nearly so wonderful as the history of those six years of the life of Newton. Before, however, adverting to the rapid and extensive career of conquest which his youthful genius completed in this brief space, we may notice the general account which Mr Conduitt gives us of his academic habits. "He always informed himself," we are told by this gentleman, "before-hand of the books his tutor intended to read, and when he came to the lectures, found he knew more of them than his tutor: the first books he read for that purpose were Sanderson's Logic, and Kepler's Optics." What first led him to study mathematics, according to the same authority, was a desire to know whether there was any thing in judicial astrology. His cool and sagacious understanding very soon satisfied itself, we may suppose, as to the pretensions of that soi-disant science. But he did not abandon geometry when he renounced astrology. On the contrary, his peculiar powers of mind thus awakened, pursued the congenial exercise they had found out, with what we may call almost breathless ardour, and with a success which brilliantly demonstrated how perfectly they were at home in this department of speculation. It is not recorded of Newton, as it is of Pascal, that he discovered, entirely by his own efforts, a succession of the elementary propositions of geometry; but if he did not in this way dispense with the assistance of Euclid altogether, he did what was perhaps not less extraordinary, for he read that author as he would have read a common history or tale, or rather he made himself, as he conceived, sufficiently master of the work, by merely (by the aid of an index, it is said) looking into a few of the leading demonstrations. He then proceeded at once to the geometry of Descartes, of the doctrines of which he speedily possessed himself without the aid of an instructor. It ought to be remarked, however, that Newton himself, in after life, did not look back with perfect satisfaction upon the haste

with which he had thus passed through the portal of mathematical science. He expressed his regret to Dr Pemberton, (as that writer informs us in the preface to his 'View of the Newtonian Philosophy,') that he had given too slight a consideration to the principles of the pure geometry when he applied himself to the study of Descartes, and other algebraic writers. During the whole of his residence at the university, "he spent the greatest part of his time," says Mr Conduitt, in another place, "in his closet; and when he was tired with his severer studies of philosophy, his relief and amusement was going to some other study, as history, chronology, divinity, and chemistry; all which he examined and searched thoroughly, as appears by the many papers he has left on those subjects." In conformity with this account, we find Sir Isaac himself relating, in the paper which he inserted in the 'Philosophical Transactions' of 1725, on the surreptitious publication of his 'Chronology,' that when he lived at Cambridge, he used sometimes to refresh himself with history and chronology for a while when he was weary with other studies. He lived, in the most literal sense of the expression, the life of a student, and had constantly both his book and his pen in his hand. His method was to make notes on the margin of the volume as he read; and his books, Dr Pemberton states, were filled with these jottings, the purport of which was generally to suggest some improvement or extension of the views in the text.

The same year that Newton entered the university of Cambridge as a student, the eminent Dr Isaac Barrow, having recently returned from his travels on the continent, was appointed to the professorship of Greek. Three years after, he exchanged his chair for that of the Lucasian professorship of mathematics; and in his new class he had Newton for one of his auditors. The latter had been admitted subsizer in 1661, and was advanced to the rank of scholar in 1664. Next year, he took his degree of bachelor of arts, and about the same time, stood a competition for the law-fellowship of his college, the result of which was, that he, and a Mr Robert Uvedale, being found to be of equal merit, the fellowship was given to the latter as senior. Meanwhile, Newton had been pursuing his mathematical and physical studies with persevering eagerness, and by the assiduous perusal of the works of Descartes, Kepler, Wallis, Oughtred, Van Schooten, and the other writers who were then the chief lights of modern science, had perfectly accomplished himself in all the methods of research and calculation of which geometers and astronomers had as yet learned to avail themselves. Thus was the armour of the conqueror buckled on, and the necessary skill in the use of the several weapons he had to wield acquired. It appears, from a note in one of his papers, that in 1664 he purchased a prism, in order to verify some experiments mentioned by Descartes on the subject of colours. From this circumstance was destined to spring an entire new world of philosophic truth. There seems to be little reason to doubt, that before the year 1666, he had by means of his experiments with his prism discovered the great fundamental doctrine of the modern science of optics, the unequal refrangibility of the different rays of light, and also the principal conclusions which it involved. On this, however, as on all other occasions of the like kind, he was in no haste to publish what he had found out to the world. Either he wished

to perfect his theory before exposing it to the attacks of criticism, or he felt so great and pure a delight in the solitary contemplation of the truth within his own breast, that the fame to be reaped by the promulgation of his discovery had not the usual attraction; or, as has been also conjectured, he perhaps hoped, by retaining exclusive possession of the new and valuable knowledge he had acquired, to keep himself, as it were, a-head of all his contemporaries and rivals in the further march of philosophic speculation. It is certain, at any rate, that after he had had some experience of scientific controversy, he habitually shrunk from it as that which of all things he dreaded and hated most; and would, had it not been for the urgent entreaties and remonstrances of his friends, have altogether suppressed some of his most important investigations, rather than risk the opposition they were likely to encounter. In the unaffected modesty, also, which was so beautiful an attribute of his mighty intellect, he seems to have felt, both now, and after he was considerably older, that he was still too young to come forward in the public gaze as a revolutionizer of philosophy. But his discoveries on the subject of light were not the only fruits which appear, even at this early date, to have been gathered by his inventive genius. Even before he had directed his attention to that department of physics, the algebraical investigations to which he had been introduced by Dr Wallis's 'Arithmetica Infinitorum,' had conducted him to the discovery of his celebrated Binomial theorem; and by deduction from that, of his grand instrument of analytical calculation, the method of Fluxions. These discoveries he also refrained from communicating, actuated, in this instance at least, there can be little doubt, by the very justifiable wish to secure to himself not only his invention, but also certain of the results of its application, before surrendering it to common use. He therefore merely drew up an exposition of the subject in Latin, under the title of '*Analysis per æquationes numero terminorum infinitas*;' and in the meanwhile deposited the manuscript in his desk. Such were the high occupations with which he was engaged when, in the latter part of the year 1665, the plague broke out at Cambridge, and induced most of the members of the university to retire to the country. Newton, among others, left the place, and withdrew to his mother's house at Woolsthorpe. This change of residence, removing him probably from his books and instruments, appears to have called away his mind from the speculations it had recently been pursuing, and diverted it into a new track of thought. Among other subjects which now occupied his consideration, was that of the motions of the celestial bodies, and especially of how it was that they were retained in their orbits, whether, as the Aristotelians insisted, by being driven along the grooves of a solid sphere, or, as Descartes and his followers maintained, by being whirled round and round in airy vortices, or by some other influence which science had not yet conjectured. He was sitting one day, it is said, meditating on this subject in the garden, when an apple happened to drop from a tree beside him. The incident immediately arrested his attention, and his mind, with the happy alchymy of genius, fused it at once into the matter of its present thoughts. What is it, he said to himself, which so draws this apple to the earth? Whatever it be, may not a similar attraction draw to one another the different bodies of the

solar system, and combined with that projectile force which we may suppose to have been given to each when it was first launched from its Creator's hand into empty space, keep, for instance, the earth and the other planets revolving around the sun, and the moon, in like manner, revolving around the earth?" Dr Brewster has rejected this common account of the first suggestion to Newton's mind of the doctrine of universal gravitation, in consequence, as he says, of not having been able to find any authority for it. It is related, however, both by Voltaire, on the authority of Newton's niece, Mrs Conduitt, and also by the great philosopher's intimate friend, Dr Pemberton, in the preface to a work, the greater part of which was written under Newton's own eye. It is further confirmed by the constant tradition prevailing in the neighbourhood of Woolsthorpe, which, till within these few years, when it was thrown down by a storm of wind, used to point out a particular tree to the veneration of visitors as the one which thus gave the first hint of the true theory of the universe. It is also ascertained (see Turnor, Collections, p. 160, note) that Newton was actually resident at Woolsthorpe in 1666, not having, it would appear, returned to college till some time in the course of that year.

Newton was not of a turn to rest satisfied merely with the brilliant conjecture which he had thus struck out, but in the spirit of true philosophy he proceeded without delay to subject it to the test of calculation. His calculations, however, did not then yield him the conclusion which he had anticipated; one of the elements which he had to use, the measure of a degree of latitude on the earth's surface, had not yet been correctly ascertained; and the false estimate upon which he proceeded, of course affected the result. He never showed himself greater than he did on this failure. Fascinated as he must have been by the beautiful idea which had burst upon his mind, and of which he had thus sought the verification, he abandoned it at once, on finding, as he supposed, that it would not bear being confronted with the facts of the case. It was not till sixteen years afterwards, that hearing accidentally at a meeting of the Royal society, mention made of a new measurement of a terrestrial degree, which had been executed in 1679, in France by Picard with every attention to accuracy, and which presented a result considerably different from the old estimate; he again took up the calculations which he had so long laid aside, and pursued them with the aid of this correction of one of the data. This time he was nobly rewarded for his long patience and self-denial. The calculation now proceeded exactly in the manner he had expected; and when he had brought it near to its close, as every figure predicted more evidently the fulfilment of all his anticipations, he was so much agitated that at last he became unable to go on, and was obliged to request a friend to finish the task. But this most eventful moment, was in truth only that of the confirmation of a discovery which had really been made long before. M. Biot states no more than the fact respecting Newton, when he remarks the wonderful circumstance, that "the method of Fluxions, the theory of universal gravitation, and the decomposition of light, *i. e.* the three grand discoveries which form the glory of his life, were conceived in his mind before the completion of his twenty-fourth year."

Newton probably returned to Cambridge before the close of the year

1666. The following year we find him advanced to be one of the junior Fellows of his college; and in 1668 he became a senior Fellow, and took his degree of M. A. In 1669 Barrow published his optical lectures; and in the preface to this work he informs us that the manuscript had been revised, and some important corrections and additions introduced into it by Mr Newton, whom he describes as a person of extraordinary genius and skill in scientific speculation. The same year Barrow, bidding adieu to his philosophical studies, accepted the chair of divinity, upon which Newton was appointed his successor in the Lucasian professorship of mathematics. It was in the course of the free lectures which he delivered as the holder of this honourable office in 1669, 1670, and 1671, that he first publicly announced and unfolded his discoveries on the different refrangibility of the rays of light. Even before this time, however, he had occupied himself in the construction of his reflecting telescope, having, in 1668, fabricated two of these instruments. At length the Royal society having received some imperfect information on the subject of his new views, sent a request to him for a more full and accurate explanation; and, in consequence, he sent them one of his telescopes with a description in December that year. The instrument still remains in the library of the Royal society, bearing the inscription,—“Invented by Sir Isaac Newton, and made with his own hands, 1671.” On the 23d of the same month he was proposed as a member of the society by Dr Seth Ward, the bishop of Salisbury; and his election took place on the 11th of January following. Soon after, he communicated an account of the discoveries which led to the construction of his telescope, and for this the society ordered their secretary to return him their “solemn thanks.” The paper was published in the next number of their transactions. The truths which it contained, however, were by no means received at first with the universal assent of the scientific world. One of the members of the Royal society, Dr Hooke,—a man of unquestionable powers, but of the most jealous and unfortunate temper,—having been placed on the committee appointed to report on the merits of the paper, took upon him to refute its conclusions on no better ground than that they did not harmonize with certain inferences which he had deduced from a hypothesis of his own on the essential nature of light, which he contended was not an emanation of minute particles from the shining body, but merely the effect of vibratory motions excited and propagated in the air, or other extremely elastic medium. Now, it is certainly not impossible that this may be the true account of the nature of light; but the question of whether it was or not, had in reality nothing whatever to do with the truth of Newton's discoveries, which were altogether independent of any theory as to this matter, having their whole evidence in facts and reasonings which no such theory could affect. The truth is, Hooke, in his loose and unphilosophical way of drawing conclusions, had made a variety of inferences from his own premises, which even they by no means warranted; and finding some of the notions he had arrived at in this way contradicted by the results of Newton's experiments or demonstrations, he wanted no more to convince him that the alleged discoveries of the latter must be mere delusions. He had taken it into his head, for example, that there were only two colours in light essentially distinct from each other,—the violet and the red.

Now, Newton's experiments had shown him seven colours with distinct properties; but so convinced was Hooke of the truth of his own mere fancy, that he could not be made to admit the force of any evidence in refutation of it. Another of Newton's opponents on this occasion was a Father Pardies, a French Jesuit, and a person of very considerable learning and ability. The unequal refrangibility, as it is called, of the different rays of light, or that property by which the component parts of a ray of the sun's light, on passing through a prism, spread themselves out into an elongated image or spectrum, exhibiting a succession of seven distinct colours, forms the fundamental proposition of a most important branch of the science of optics, and one of the most curious truths which Newton's experiments established. But it was one which this Father Pardies would by no means admit, he having previously adopted the notion that rays of all colours were equally refrangible. So he set to work very laboriously, but we need not add, most unsuccessfully, to show that the elongation of Newton's spectrum was the effect, not of any change operated upon the direction of the rays in their passage through the prism at all, but merely of the different angles at which they must, he contended, have originally fallen upon the one side of the prism forcing them to issue still more widely diffused from the other,—a hypothesis which not only admitted of being mathematically disproved, but which, even if it had been received as sufficient to account for the elongation of the image, would have left other equally undeniable and perhaps still more striking results of Newton's experiments altogether unexplained and unintelligible. But the most extraordinary attempt at a refutation of the new doctrines that appeared is contained in a paper, which may be found in the 'Philosophical Transactions,' by a philosopher of the name of Linus, a physician at Liege, who actually asserts that Newton's story of the elongated image produced by the prism is a pure fiction, that he himself on repeating the experiment never had been able to see any thing more than a luminous spot perfectly round, and perfectly colourless,—and that Newton must have been merely deceived by some coloured cloud accidentally passing along the heavens, which might perhaps, by tinging and scattering the light admitted into the chamber, have given rise to something like the lengthened and variegated image he imagined he had observed. We may very reasonably suppose that this worthy gentleman must, in performing his experiment, have made the slight mistake of omitting to introduce the prism altogether; and indeed why should he have taken the trouble of going through a part of the process which he had evidently convinced himself before-hand was so perfectly immaterial? The absurd attention which the Society showed to these objectors by printing their lucubrations involved Newton in a protracted and most teasing controversy, which seems to have given him great disturbance and uneasiness. On the urgent persuasion of his friends he was induced, though very much contrary to his own feelings, to answer some of his opponents; and his gentle spirit, formed for contemplation, was much more sorely ruffled by this unusual exercise, than to minds of the ordinary cast it will seem necessary or natural that it should. We find him at last requesting Oldenburg, the secretary of the Royal society, to prevent the appearance, as far as he conveniently could, of any objections or philosophical letters that might

concern him. And, again, in a letter referring to this subject, dated the 9th of December, 1675, he states in a strain of bitter regret that he blamed his own imprudence for parting with so substantial a blessing as his quiet to run after a shadow.

In 1675 Newton obtained a dispensation from the king, Charles II. to continue in his fellowship without taking orders. The state of his pecuniary resources at this time may be understood from an order of the council of the Royal society passed on the 28th of January, by which he is excused from the weekly contribution of a shilling, "on account of his low circumstances, as he represented." For some years after this his attention appears to have been occupied partly in prosecuting his discoveries on the subject of light, and partly in perfecting his invention of the fluxionary calculus. So early as in the month of June, 1669, he had communicated to Barrow his treatise on that subject, entitled '*Analysis per equationes numero terminorum infinitas*;' and the manuscript had been soon after given by Barrow to the well-known mathematician John Collins, who subsequently made known its contents to many of his scientific friends. It was not printed till 1711, after the death of Collins, among whose papers it was found. In 1672 Newton had also prepared another work, entitled '*A Method of Fluxions*,' which, however, he declined at the time to publish, afraid of its involving him in a controversy similar to that which the announcement of his optical discoveries had occasioned, and from which he was then suffering so much distress. This work was, like the former, also written in Latin, and was not given to the world till 1736, long after the death of its author, when it at length appeared translated into English by Colson. It was in 1682, as we have already mentioned, that Newton, having accidentally heard of Picard's new measurement of the circumference of the earth, resumed his calculations on the theory of universal gravitation, and had at last the exquisite satisfaction of finding his original conjectures completely verified. Halley, the astronomer, in a visit which he paid to him at Cambridge in August, 1684, saw in his hands the demonstration of some of the fundamental propositions of the '*Principia*;' and the manuscript of that work was laid before the Royal society in the course of the following April. As in the case of his optical discoveries, Newton found himself on this occasion again clamorously assailed by Hooke, who had, some years before, been appointed secretary to the Society on the death of Oldenburg, and who now actually claimed the honour of having previously found out nearly every thing that the '*Principia*' contained. The Society, however, did not pay much attention to his passionately urged complaints; and under this treatment he seems himself to have in a short time become considerably less violent. Still Newton, deterred by the apprehension of a contest with new antagonists, objected strongly to the publication of the work. The third book in particular he was extremely anxious to suppress. "Philosophy," he writes in a letter to Halley, intimating this wish, "is such an impertinently litigious lady, that a man had as good be engaged in lawsuits as have to do with her." His objections, however, were at last overcome by the representations of his friends—and the work was published entire, at the expense of the Society, in May, 1687. The truths demonstrated in this immortal treatise, which may be said to have laid the founda-

tion of all that has been achieved in physical science since the era of its appearance, were at first either violently opposed, or received with surprise and incredulity by the great majority of the mathematicians and astronomers of the day. The philosophy of Descartes, who had pretended to explain the celestial phenomena by the supposition of a multitude of airy vortices or whirlpools, was then universally taught in the schools, and formed the common faith of the scientific world. Dr Brewster, however, in his late life of Newton, seems to have shown that the new philosophy was introduced, at least into the different universities of Great Britain, much earlier than has been generally supposed. It is certain also that even on the continent it soon had to boast of several distinguished disciples. Among these we may particularly mention the marquis of l'Hopital, one of the greatest mathematicians of the age. This gentleman, as Dr Pemberton informs us, after becoming acquainted with the 'Principia,' used eagerly to ask his visitors from England, "Does Mr Newton eat, or drink, or sleep, like other men? I represent him to myself as a celestial genius, entirely disengaged from matter." As for Newton himself, all that he had done never seems to have inspired him with any sentiment except that of a deeper sense of the narrow and insignificant range of his discoveries as compared with the whole mighty realm of nature. A little before his death, Dr Pemberton tells us, he observed: "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." "If I have done the public any service in this way," he writes also to Dr Bentley, in 1602, referring to his astronomical speculations, "it is due to nothing but industry and patient thought." This, indeed, seems to have been a frequent and favourite remark with him. "One day," says Dr Pemberton, "when some of his friends had said some handsome things of his extraordinary talents, Sir Isaac in an easy and unaffected way assured them that for his own part he was sensible that whatever he had done worth notice, was owing to a patience of thought rather than any extraordinary sagacity he was endowed with above other men." "I keep," said he, "the subject constantly before me, and wait till the first dawns open slowly by little and little, into a full and clear light." An ordinary man, however, has no conception of that state of mind which Newton called "keeping his subject constantly before him," so earnest and unswerving was the attention he used to give to it, and so entirely did it occupy his faculties and withdraw them from every other object. "During the two years," says Biot, "that he employed in composing his immortal 'Principia,' in which are developed so many admirable discoveries, he existed only to calculate and to meditate; and if the life of a being subjected to the necessities of humanity can furnish any idea of the pure existence of a celestial intelligence, we may say that his offered such a representation. Often lost in the contemplation of those sublime truths, he went through the ordinary duties of life without perceiving that he did so, and without his thinking principle seeming to preserve any connexion with his body.

¹ See his eleventh chapter.

It is said that oftener than once, after he had begun to dress himself in the morning, he suddenly sat down again on his bed, arrested by some thought, and remained in this situation half naked for hours, pursuing the idea which occupied him. He would have even forgotten to take his food if they had not reminded him of it; nay, even sometimes when he felt himself hungry before any of his meals, it would not have been impossible to persuade him that he had already finished it. One day his particular friend Dr Stukeley, having come to dine with him, had to wait a long time before Newton came out of his study, in which he was shut up. At last, feeling rather hungry, the Doctor resolved to help himself to a chicken which had been set on the table; after eating which he returned the fragments to the dish, and replaced the cover. Some hours after, Newton at last made his appearance, and seating himself at the table, remarked that he was very hungry. But when upon lifting the cover he saw nothing but the picked bones of the chicken, "Ah," said he, "I thought I had not dined, but I perceive I am mistaken."²

The same year in which the 'Principia' was published, Newton's quiet retreat at Cambridge was disturbed by a circumstance which eventually introduced the philosopher to a new scene. Among the other arbitrary attempts by which the infatuated sovereign who now enjoyed the crown signalized his short tenure of power, was a mandamus which he sent down to this university to admit Father Francis, a Benedictine monk, as master of arts, without exacting from him the oaths of allegiance and supremacy. With this illegal order the university refused to comply, and they forthwith elected nine of their members as delegates, to maintain their rights before the high court of ecclesiastical commission. Of these Newton was one, he having distinguished himself, it would appear, by his strenuous and determined opposition to the royal mandate. The king at last thought proper to yield the point; and the delegates of course obtained considerable credit by the success of their mission. Next year brought the abdication of James and the convention-parliament; and such was now the estimation in which Newton was held at Cambridge, that he was chosen by the university one of their representatives in that assembly. The state of the poll was, for Sir Robert Sawyer, 125, for Mr Newton, 122, and for Mr Finch, 117. The following year he returned to Cambridge, where he resided almost constantly till 1695. It was during this interval that he appears to have been affected with that attack of low spirits which has been by some of his biographers described as a fit of temporary insanity, while other writers have gone so far as to speak of it as a derangement of intellect from which he never entirely recovered. The public attention was first called to this occurrence in the life of Newton by an article published some years ago by M. Biot in the 'Biographie Universelle'; but the reader who wishes to find the question fully discussed, and illustrated by some documents which had not been previously published, is referred to Dr Brewster's Memoir in the 'Family Library.' The truth appears to be, that Newton was in fact in a bad state of health during the years 1692 and 1693, and it is not impossible that, suffering as he was at the time under a pressure of bodily

² Biographie Universelle.

illness, his mind may have received a greater shock than it otherwise would have done, from an accident which is said to have befallen some calculations on which he had bestowed a great deal of labour, their being burned, namely, by a candle which had been thrown down among them by his dog Diamond. "Ah Diamond! Diamond!" he is said to have exclaimed, on perceiving the destruction the creature had occasioned, "thou little knowest the mischief thou hast done." While labouring under this despondency, he wrote some strange letters to Locke and others of his friends, indicating the apprehensive and enfeebled condition of his mind; and from the curious notice printed by Biot from the papers of Huygens, it would seem that a rumour had found its way abroad that he had been seized with something like insanity. But that he was not really affected by any disorder to which this term could properly be applied, is sufficiently evidenced by the fact, that it was during this very period that he wrote his five profound and elaborate letters to his friend Dr Bentley, on the existence of a Deity,—the first of these compositions being dated the 10th of December, 1692, and the last the 25th of February, 1693. The conflagration of his papers is pretty satisfactorily ascertained by an extract which Dr Brewster has printed from the manuscript journal of Mr Abraham de la Pryme, now in the possession of George Pryme, Esq. Professor of Political Economy at Cambridge, to have happened about the beginning of the year 1692, and his letter to Locke, (published by Lord King in his life of that writer,) which has been supposed to demonstrate his insanity, as well as another of a somewhat similar tenor to Secretary Pepys, first given to the world by Dr Brewster, are dated in September, 1693. Soon after this he seems to have recovered his usual state of health.

In 1695 Newton's circumstances were materially improved by his being appointed, through the interest of his friend Mr Charles Montague, afterwards Lord Halifax, to the office of warden of the mint, a place of the value of £300 or £600 a year. On receiving this appointment he removed to London, and four years after, having been promoted to the mastership of the mint, the profits of which varied from £1200 to £1500 a year, he resigned the entire emoluments of his professorship to Whiston, who acted as his deputy, and who was a few years after, on his recommendation, appointed his successor in the chair. In 1699 also, he was elected a foreign associate of the Royal academy of sciences of France. In 1701 he was a second time returned to parliament as one of the representatives for the university of Cambridge, and in 1703 he was chosen for the first time president of the Royal society, a dignity to which he was annually re-elected for the succeeding twenty-five years. In 1704, his old antagonist, Hooke, being now two years dead, he at last published his complete work on optics; and two years after it was translated into Latin by his friend Dr Clarke; with whose performance Newton was so well pleased, that he presented him with the sum of £500 for his trouble. On the 16th of April, 1705, he was knighted by Queen Anne at Cambridge. This year, however, he lost his election in a contest for the representation of the university, and we believe he never again sat in parliament.

Some of the succeeding years of Newton's life were embittered by another unhappy controversy in which he became entangled with his celebrated contemporary, Leibnitz, on the subject of their respective

pretensions to the original discovery of the fluxionary or differential calculus. The vehemence and exasperation with which this unworthy contest was carried on, both by the friends of the parties and by the two philosophers themselves, furnish a melancholy illustration of how apt even the highest intellects are to be betrayed into forgetfulness of their own dignity when inflamed by rivalry and the sense of supposed wrong. As in most other cases of this kind, it happened here that the greater part of the mischief was evidently occasioned by the interference of persons, who, in coming forward in the first instance, probably consulted chiefly their conceit and ambition of importance, and were afterwards naturally led to endeavour to inoculate those whose cause they professed to defend, with their own spirit of violence and acrimony. It is now generally allowed that the honour of the discovery in question belongs to each of the illustrious competitors, with this difference, however, in favour of Newton, that he was undoubtedly the one of the two to whom it first occurred. We agree also with Dr Brewster in thinking that the conduct of Newton in the course of the controversy was upon the whole much less incorrect than that of Leibnitz, and that, in particular, nothing that was done by the former was so rash and inconsiderate, to use no harsher term, as the attempt made by the latter to prejudice his antagonist in the opinion of his royal patroness, the princess of Wales, afterwards Queen Caroline, the wife of George II. a lady of highly cultivated mind and literary habits, whose estimation of Newton was such as to do honour to her understanding, and whose attentions were gratifying to the philosopher as well as creditable to herself. The most important result of this controversy was the publication, in the beginning of the year 1713, of the '*Commercium Epistolicum*,' being a collection of letters which had passed between Newton and his friends in relation to his scientific studies, and which were collected and sent to the press by the Royal Society as a complete vindication of his claim to be considered as the original inventor of the differential calculus. A second edition of this celebrated publication appeared in 1722. In connexion with the subject of Newton's quarrel with Leibnitz, we may here notice the solution by the former of a difficult mathematical problem which the latter proposed in 1716 as a trial of skill to all the scientific men of Europe. Newton received it at five o'clock in the afternoon, after retiring from a fatiguing day's work at the mint, and solved it before going to bed. This anecdote has sometimes been confounded with another relating to two problems announced by John Bernouilli in 1697, which Newton also solved. He addressed solutions of both on the day after they came into his hands to Mr Montague, who was then president of the Royal society.

From this time till his death, Newton continued to reside in London, enjoying an income which to him was affluence, graced with the distinguished favour of his royal mistress, who used to spend much of her time in conversing with him, and frequently declared that she considered herself happy in living in an age and country that could boast of so extraordinary a genius; and not only as President of the Royal Society, occupying the ostensible place of head of the British scientific world, but universally honoured both by his own and foreign nations, as the great founder and father of modern physical knowledge, and by far the most illustrious mathematical discoverer that the world had ever

produced. As to his manner of life and the general character of his temper and disposition, Mr Conduitt, who married his niece, and knew him well, gives us the following, among other details:—"He always lived in a very handsome generous manner, though without ostentation or vanity; always hospitable, and upon proper occasions gave splendid entertainments. He was generous and charitable without bounds; he used to say, that they who gave away nothing till they died, never gave. . . . I believe no man of his circumstances ever gave away so much during his lifetime in alms, in encouraging ingenuity and learning, and to his relations, nor upon all occasions showed a greater contempt of his own money, or a more scrupulous frugality of that which belonged to the public, or to any society he was intrusted for. He refused pensions and additional employments that were offered him. . . . He had such a meekness and sweetness of temper, that a melancholy story would often draw tears from him." The writer then, after informing us that he was very temperate, although he never subjected himself to any regimen in his diet, proceeds—"He was of a middle stature, and plump in his latter years; he had a very lively and piercing eye, a comely and gracious aspect, and a fine head of hair, as white as silver, without any baldness; and, when his peruke was off, was a venerable sight. And to his last illness, he had the bloom and colour of a young man, and never wore spectacles, nor lost more than one tooth till the day of his death. . . . He ate little flesh, and lived chiefly upon broth, vegetables, and fruit, of which he always ate very heartily."⁵

The only other work which he gave to the public after this, was his 'Chronology.' He had put a sketch of this work into the hands of the queen some years before, and had afterwards permitted her majesty to communicate the manuscript to the Abbé Conti, on the express condition that it should not be shown. Conti, however, having some time after gone to Paris, carried the papers thither with him, and in violation of his promise, thought proper to send them to the press. The book appeared accordingly in 1718, accompanied by a commentary by Freret, in which that writer attempted to refute the text which he had thus undertaken to illustrate. This publication, and the circumstances attending it, gave great irritation to Newton; and at last, in order to set himself right with the world, he determined, advanced as his age now was, to undertake the task of preparing the original work for the press. It was nearly finished when he died, and was published the year after his decease. In the estimation of some, Newton has in this, his latest production, done no less a service to chronology and history, than that which he had rendered to the science of the material universe by the previous exertions of his comprehensive and penetrating intellect.⁶

The circumstances of the death of the illustrious philosopher we shall relate in the words of Mr Conduitt. He had, for the sake of his health, taken lodgings in Orbell's buildings, Kensington, from which, however,

⁵ Turnor's Collections.

⁶ A very curious and learned note upon the principle of the 'Newtonian System of Chronology,' may be found in M. Biot's original Life of Newton, in the 'Biographie Universelle,' from the pen of a friend, which has been omitted in the translation of that memoir, published in the 'Library of Useful Knowledge.'

he was in the habit of driving frequently to town:—"On Tuesday the last day of February, 1726-7," says Mr Conduitt, "he came to town in order to go to a meeting of the Royal society. The next day I was with him, and thought I had not seen him better of many years, and he was sensible of it himself, and told me, smiling, that he had slept the Sunday before from eleven at night to eight in the morning without waking; but his great fatigue in going to the Society, and making and receiving visits, brought his old complaint violently upon him. He returned to Kensington on the Saturday following. As soon as I heard of his illness I carried Dr Mead and Mr Chesselden to him, who immediately said it was the stone in the bladder, and gave no hopes of his recovery. The stone was probably moved from the place where it lay quiet, by the great motion and fatigue of his last journey to London, from which time he had violent fits of pain, with very short intermissions; and though the drops of sweat ran down from his face with anguish, he never complained, or cried out, or showed the least signs of peevishness or impatience, and, during the short intervals from that violent torture, would smile and talk with his usual cheerfulness. On Wednesday the 15th of March he seemed a little better, and we conceived some hopes of his recovery, but without grounds. On Saturday morning the 18th he read the newspapers, and held a pretty long discourse with Dr Mead, and had all his senses perfect; but that evening at six, and all Sunday, he was insensible, and died on Monday the 20th of March, between one and two o'clock in the morning. He seemed to have *stamina vitæ*, (except the accidental disorder of the stone,) to have carried him to a much longer age. To the last he had all his senses and faculties, strong, vigorous, and lively, and he continued writing and studying many hours every day to the time of his last illness." Newton, at the time of his death, was in his eighty-fifth year. His body, after lying in state in the Jerusalem-chamber, was conveyed to its place of interment in Westminster-abbey, by a numerous and splendid procession, six peers holding up the pall. A monument was some time after placed over his remains by the inheritors of his property. He died worth about £32,000, besides the small estate which he had received from his father. The money was divided between four nephews and four nieces, the descendants of his mother by her second husband. Some time before his death also he had given a property which he had purchased at Kensington, to his grand-niece, Miss Conduitt, who lived with him for nearly twenty years. This lady, who was celebrated for her wit and beauty, afterwards married Lord Viscount Lymington, and was the grandmother of the present earl of Portsmouth. Through her Newton's papers came into the possession of the Portsmouth family, where they still remain. The landed property which Sir Isaac derived from his father went to his heir of the whole blood, a John Newton, whose great-grandfather was Sir Isaac's uncle. The author of the poem of 'Wensley-Dale', already referred to, says that this person, whom he incorrectly calls Robert, was the son of a John Newton, who had been originally a carpenter, afterwards became gamekeeper to Sir Isaac, and died at the age of sixty, in 1725. His son, Sir Isaac's heir, according to this authority, was a dissolute fellow, and, being drunk, fell down with a tobacco pipe in his mouth, which stuck in his throat, and he died at thirty, in 1737. In

Whittaker's 'History of Craven,' some anecdotes may be found of a Reverend Benjamin Smith, a nephew of Newton's, who seems to have been a very eccentric and rather a worthless character. He died in 1776.

Two works of Newton's were published some time after his death, the first entitled, 'Observations on Daniel and the Apocalypse,' the other, 'An Historical Account of two notable corruptions of the Scriptures.' There is also remaining among his papers, a 'Lexicon Prophecticum,' which has never been printed. His manuscripts amount in all to about four thousand sheets in folio, or eight reams of paper, besides many bound volumes. They relate principally to chronology and history, and a great many of them are copies repeatedly transcribed. A catalogue of these manuscripts may be found in the Edinburgh Encyclopædia,³ and in various other publications. The famous tree in the orchard at Woolsthorpe—which is said to have suggested the idea of gravitation—was blown down a few years ago; but the house in which the philosopher spent his early years still stands. "It is built of stone, as is the way of the country thereabouts," says Dr Stukeley, who saw it above a century ago, "and a reasonable good one. They led me up stairs, and showed me Sir Isaac's study, where I suppose he studied when in the country, in his younger days, as perhaps when he visited his mother from the university. I observed the shelves were of his own making, being pieces of deal boxes, which probably he sent his books and clothes down in upon these occasions." This house was repaired in 1798, when a marble tablet was put up in one of the apartments, having Pope's celebrated couplet inscribed on it:

"Nature and nature's laws lay hid in night;
God said, Let Newton be, and all was light."

John Freind, M. D.

BORN A. D. 1675.—DIED A. D. 1728.

JOHN FREIND was the son of the rector of Croton in Northamptonshire, at which place he was born in 1675. He studied at Westminster school under the well-known Dr Busby; after which he was sent, in 1690, to Christ-church, Oxford. He was there much distinguished for his classical erudition, and at the age of twenty, produced, in concert with another student, an edition of the oration of Æschinus against Ctesiphon, and of that of Demosthenes, entitled, 'De Coronâ,' with a Latin translation and commentary. He also revised the Delphine edition of Ovid's *Metamorphoses*, reprinted at Oxford in the same year. He now commenced the study of medicine, and appeared before the public in a letter to Sir Hans Sloane on hydrocephalus, in 1699; and afterwards in 1701, in a letter on the history of a rare spasmodic affection. These may be found in the *Philosophical transactions*. His next work was on the subject of the 'Fluxus muliebris menstruus,' and contained an examination of the several medical theories of the day, espe-

³ See Article *NEWTON*.

cially the mechanical ones of Borelli, Baglivi, Pitcairn, and Keill. This work has been admired for the elegance of its style, but the opinions are now antiquated. In 1704 he was appointed to the chair of chemistry in Oxford; and the year after he attended the army under Lord Peterborough in the Spanish expedition. He remained physician to the army for two years, after which he travelled in Italy, and visited the celebrated physicians Baglivi and Lancisi. He returned home in 1707, and published an account of the Spanish expedition. The same year he became doctor in medicine. In 1709 his '*Prelectiones Chemicæ*' appeared, dedicated to Sir Isaac Newton. They were attacked by the German philosophers, and defended by Dr Freind in an appendix to the second edition. In 1711 he was elected a fellow of the Royal society, and travelled into Flanders as physician to the duke of Ormond. He returned to London and settled in practice there, becoming a fellow of the college of physicians in 1716. He soon got involved in a dispute with Dr Woodward, professor of medicine in Gresham-college, occasioned by a treatise on fevers which he published in that year. In 1717 he read the Gulstonian lecture, and three years after delivered the Harveian oration. In 1722 he became member of parliament for Launceston in Cornwall, and is said to have spoken frequently in the house, and to have exerted himself with considerable energy on several occasions. Being suspected of connexion with Bishop Atterbury, he was committed to the Tower in March, 1722. During his imprisonment he is believed to have made considerable preparations for his great work on the history of medicine, addressed to Dr Mead. This was published in the years 1725 and 1726. He remained but a short time in confinement, and on being liberated became physician to the prince of Wales. When the prince came to the throne, Freind became physician to the queen, but enjoyed this honour only a short time. He died on the 26th of June, 1728, of a fever, in the fifty-second year of his age. He was buried at Hitcham in Buckinghamshire, and a monument was erected to his memory in Westminster-abbey.

His works, especially the '*History of Medicine*,' are still deservedly appreciated. His character is described in the Harveian oration of Sir Edward Wilmot in 1735; where he is called a deep philosopher, a learned physician and elegant writer, and an ornament to society; and described as very honest and humane, ever desirous of doing good. His friendship with Dr Mead is well-known.

John Woodward.

BORN A. D. 1665.—DIED A. D. 1728.

JOHN WOODWARD, a native of Derbyshire, was born on the 1st of May, 1665. After having received the rudiments of education at a country school, he was apprenticed to a linen-draper, whom, however, he soon quitted, and shortly after, became acquainted with Dr Peter Barwick, a physician, "who finding him," says Ward, his biographer, "of a very promising genius, took him under his tuition in his own family." After having made considerable progress in philosophy, physics, and anatomy, he was invited to visit Sir Ralph Dutton, Dr Bar-

wick's son-in-law, at Sherborne in Gloucestershire, where his mineralogical observations and collections "led him to conclude," says the authority before cited, "that the great mixture, which he everywhere found, both of native and extraneous fossils, must result from some general cause; and, at length, convinced him of the universality of the Mosaic deluge."

In January, 1692, he was chosen professor of physic in Gresham college, on the recommendation particularly of Dr Barwick, who certified that Woodward "had made the greatest advance, not only in physic, anatomy, botany, and other parts of natural philosophy, but likewise in history, geography, mathematics, philology, and all other useful learning, of any man he ever knew of his age." In 1693 he was chosen a fellow of the royal society. In 1695 he obtained his degree of M. D. by mandate from Archbishop Tenison; and, during the same year, published a work, entitled, 'An Essay towards a Natural History of the Earth and Terrestrial Bodies, especially in Minerals, as also of the Sea, Rivers, and Springs; with an account of the Universal Deluge, and of the Effects it had upon the Earth.' In 1696 he published a pamphlet, entitled, 'Brief Instructions for making Observations in all parts of the World, as also for Collecting, Preserving, and sending over Natural Things,' &c. In 1698 he was admitted a licentiate, and in 1792, elected a fellow of the royal college of physicians. In 1704, a Latin translation of his essay having been printed at Zurich, he became engaged in a controversy with Cuper and Leibnitz, and, some years afterwards, with Camerarius, who closed the dispute with a very handsome acknowledgment of Woodward's abilities.

In 1718 he published a work, entitled, 'The State of Physic and Diseases, with an Inquiry into the Causes of the late increase of them; but more particularly of the Small-pox: with some considerations upon the New Practice of Purging in that Disease,' &c. This practice had been supported by Drs Mead and Freind, especially by the latter, in his 'Commentary on Fevers.' Woodward endeavoured to show the advantage of emetics; but was defeated in the controversy.

During the latter part of his life, which terminated in April, 1728, he devoted the chief portion of his time to "his darling fossils and shells." His collection was purchased by the university of Cambridge, to which he bequeathed £150 per annum for the foundation of a mineralogical lectureship, which appears to have been first held by Dr Conyers Middleton. Shortly after his death appeared 'A Catalogue of Fossils in the collection of John Woodward, M. D.,' and an octavo edition from his pen, entitled, 'Fossils of all Kinds digested into a Method suitable to their Mutual Relations and Affinity.' Besides the works already mentioned, he was the author of some archæological tracts, and a few contributions to the Philosophical transactions.

Dr Woodward appears to have been a man of considerable abilities, and great benevolence. One of his biographers states, that "as he was a genius *sui generis*, so his method of reasoning was often grounded upon a way of reasoning peculiar to himself." As a geologist, he is at least entitled to praise, for having made actual observations the basis of his theories.

Sir Richard Steele.

BORN A. D. 1676.—DIED A. D. 1729.

THIS celebrated writer was a native of Dublin, where he was born about the year 1676. A branch of this family was possessed of a considerable estate in the county of Wexford, and his father, who was a counsellor-at-law, was some time private secretary to James, first duke of Ormond. As the father was of English extraction, he carried his son Richard, while very young, to London, and put him to school at the Charterhouse, where he first contracted his intimacy with Addison. From the Charterhouse he was sent to Merton college, Oxford; where he rather idled his time, but gave some indications of his abilities, and of his taste for polite literature. He even proceeded so far as to compose a comedy, but, by the advice of a brother-collegian, he was prevented from making it public. He left the university without taking any degree, and entered as a private gentleman in the horse-guards, a step which gave so much offence to his friends, that he lost the succession to a good estate in the county of Wexford in consequence. Steele was, however, well-adapted by nature for the way of life that he had chosen. His disposition was gay; and he not only abounded with good-nature and generosity, but was distinguished by the brilliancy of his wit, and his engaging manners; nor was he by any means destitute of courage. These qualities rendered him the delight of the soldiery, and soon procured him an ensign's commission. In the meantime, he was easily led away into every kind of riotous dissipation; and all his fine talents and many amiable qualities were unhappily prostituted in the pursuit of licentious pleasure. But he was not without his hours of cool reflection; and in some of these it was that he drew up, for his own private use, a little treatise entitled 'The Christian Hero,' with a design—as he himself assures us—to fix upon his mind a deep impression of the value of virtue and religion, in opposition to his propensity to unwarrantable pleasures. He printed this treatise in the year 1701, with a dedication to his patron Lord Cutts who appointed him his private secretary, and likewise procured for him a company in Lord Lucas's regiment of fusiliers. But so direct and notorious was the contradiction between the tenour of this book and the general course of the author's life that it exposed Steele to much raillery amongst his acquaintances. It was perhaps with the view of doing away with the impressions occasioned by this publication that he composed his comedy, called 'The Funeral, or Grief a-la-mode.' This performance was brought upon the stage the same year, and met with a very favourable reception.

At the beginning of Queen Anne's reign, through the interest of the earls of Halifax and Sunderland to whom he had been recommended by Addison, Steele was appointed writer of the Gazette. Soon after his promotion to this office, he produced his second comedy, called 'The tender Husband,' in which he was assisted by his friend Addison, and which was acted in the year 1704, with great success. But his next play, 'The Lying Lovers,' met with a different reception, and proved a complete failure, or as he himself expresses it, was "damned

for its piety." In the year 1709 he began to publish 'The Tatler.' This excellent paper was undertaken in concert with Swift, who a little before had published some humorous pieces under the name of 'Isaac Bickerstaff,' which had been very favourably received. The general purpose of 'The Tatler' was—as the author observes—"to expose the false arts of life, to pull off the disguises of cunning, vanity, and affectation, and to recommend a general simplicity in our dress, our discourse, and our behaviour." Nothing more was aimed at while Swift was concerned in it; nor did the papers rise above this design till the change of the ministry, when Addison had leisure to engage more constantly in the work. With his assistance it began to aim at higher objects, and its reputation proportionably increased. About a year before he began to publish 'The Tatler,' Steele married his second wife. His first wife was a lady of Barbadoes, by whom he became possessed of an estate in that island, valued at about eight hundred pounds a year; but it was encumbered with considerable debts and legacies. His second wife was Mary Sourlock, daughter of Jonathan Sourlock, Esq. of Llangunnor, in Wales. This lady was very handsome, and he was strongly attached to her to the end of her life. In one of his letters to her he says, "The vainest woman upon earth never saw in her glass half the attractions which I view in you. Your air, your shape, your every glance, motion and gesture, have such peculiar graces, that you possess my whole soul; and I know no life but in the hopes of your approbation. I know not what to say, but that I love you with the sincerest passion that ever entered the heart of man. I will make it the business of my life to find out the means of convincing you that I prefer you to all that is pleasing upon earth."—In the 'Epistolary Correspondence of Richard Steele,' published by Nichols, in 1787, in two volumes small 8vo. are many curious letters from Steele to this lady, after they were married. It appears, however, that the temper of Steele and his wife were in some respects very different, which often occasioned disagreements between them. He was improvident, little attentive to his expenses, and generous to a very high degree; while she was not merely prudent, but parsimonious, and fond of money; and though she had a valuable estate in Wales, hoarded up the greater part of the income of it, and kept it almost entirely in her hands. Steele's inattention to economy often involved him in great difficulties. Dr Johnson says, "Steele, whose imprudence and generosity, or vanity of profusion, kept him always incurably necessitous, upon some pressing exigence in an evil hour, borrowed a hundred pounds of his friend Addison, probably without much purpose of re-payment; but Addison, who seems to have had other notions of a hundred pounds, grew impatient of delay, and reclaimed his loan by an execution. Steele felt with great sensibility the obduracy of his creditor; but with emotions of sorrow rather than of anger."—Johnson has represented this transaction in a manner injurious to Addison, and very wide of the truth; the facts of the case are these: Steele had built and inhabited for a few years a small but elegant house, adjoining to Hampton court; to which he gave the name of Hovel at Hampton-wick. Here he lived in a manner which his finances would by no means admit; and, being much embarrassed for money, he borrowed a thousand pounds of Addison, on this house and its furniture, giving bond for the re-payment of the

money at the end of twelve months. Addison soon found, however, that it would be a great benefit to Steele to compel him to quit his house at Hampton. On the forfeiture of his bond, therefore, he directed his attorney to proceed to execution. The house and furniture were accordingly sold; and the surplus was remitted by Addison to Steele with a very kind letter, stating the friendly reason of this extraordinary proceeding, namely, to awaken him if possible from an infatuation which must end in his inevitable ruin. Steele received the letter with his usual composure and gaiety, met his friend as usual, and declared that he always considered this step as really intended by Addison to do him service.

The great success which 'The Tatler' justly obtained was highly favourable both to the interests and the reputation of Steele; and during the course of this publication he was made a commissioner of the stamp-duties, in the year 1710. Upon the change of the ministry, in that year, he sided with the duke of Marlborough; and when his Grace was dismissed from all employments, he addressed a letter of thanks to him for the services he had done his country, under the title of 'The Englishman's Thanks to the Duke of Marlborough.' However, as our author still continued to hold his place in the stamp-office, under the new administration, he restrained his pen from political subjects; and, having dropped 'The Tatler,' he formed the plan of 'The Spectator,' in concert with his friend Addison, whose assistance was the chief support of that admirable work, which made its first appearance in March, 1710-11, and was continued without interruption till December, 1712, when it was discontinued for a while; but being resumed on the 18th of June, 1714, it was completed on the 20th of December in the same year. 'The Spectator' was received with such unusual approbation and applause, that Steele was encouraged to prosecute the same design under a different title, and accordingly soon after 'The Spectator' was discontinued he began 'The Guardian,' the first number of which was published in March, and the last in October 1713. But in the course of this paper, his thoughts took such a political turn, and he gave his pen so free scope, that some of his friends were dissatisfied with his manner of conducting it, and Pope and Congreve in particular withdrew their assistance. This, however, was no check to the ardour of Steele, who had engaged with great warmth against the ministry, and was determined to exert himself to the utmost in his favourite cause. With this view he resolved to procure a seat in the house of commons, at the ensuing election; and that there might be no obstacle in his way, he immediately resigned his office as commissioner of the stamp-revenues, and his pension as servant to his late royal highness Prince George of Denmark. Having taken these measures, he renewed his attack upon the ministry; and on the 7th of August, 1713, he published his famous letter to 'The Guardian,' on the demolition of Dunkirk. Parliament being dissolved the next day, he wrote several other warm political tracts against the administration.

In August, 1713, he was elected member of parliament for Stockbridge; and soon after began to write 'The Englishman,' a paper which was published thrice a-week, the first number being dated October 8th, 1713. During the course of this publication Mr Steele also published 'The Crisis, or a Discourse representing, from the most ancient

Records, the just Causes of the late Revolution, and the several Settlements of the Crown of England and Scotland on her Majesty,' &c. The publication of this piece was productive of very serious consequences to the author, who had been, from the first, aware of the danger to which it would expose him. The nature of the treatise, and the occasion of his writing it, he himself explains in his 'Apology;' wherein he tells us, that the plan of the work was first hinted to him by his friend Mr More, of the Inner Temple, "a gentleman well skilled in the laws and constitution of this kingdom." "When 'The Crisis,'" says he, "was written hand in hand with Mr More, I, who was to answer it with my all, would not venture upon my own single judgment; therefore I caused it to be printed; and left one copy with Mr Addison, another with Mr Lechmere, another with Mr Minshull, and another with Mr Hoadly. From these copies, 'The Crisis' became the piece it is. When I thought it my duty, I thank God I had no further consideration for myself than to do it in a lawful and proper way, so as to give no disparagement to a glorious cause from my indiscretion, or want of judgment."

'The Crisis' was immediately attacked with great severity by Dr Swift, in a pamphlet intituled, 'The Public Spirit of the Whigs set forth in their generous encouragement of the Author of the Crisis.' But it was not till the 12th of March, 1713-14, that it fell under the cognizance of the house of commons, when, at the meeting of the new parliament, Steele had taken his seat for the borough of Stockbridge. On that day, Mr Auditor Foley, cousin to the earl of Oxford, made a complaint to the house of three printed pamphlets published under the name of Mr Steele, as containing paragraphs tending to sedition, highly reflecting upon her majesty, and arraigning her administration and government; which pamphlets being brought up to the table, Steele was ordered to attend in his place next morning. He began his defence with the usual preface of bespeaking favour to any mistakes that might escape him therein; and spoke for near three hours in vindication of the several heads extracted from his pamphlets.

Mr Robert Walpole, his brother Horace, Lord Finch, Lord Lumley, Lord Hinchinbroke, and some other members, spoke with great spirit in favour of Mr Steele, and against the conduct of the ministry. But Mr Foley, Sir William Wyndham, the attorney-general, and some other courtiers, being supported by a great majority, insisted on the question, which at last was carried by 245 voices against 152. And the house resolved, First, "That a printed pamphlet, intituled 'The Englishman,' being the close of a paper so called, and one other pamphlet, intituled 'The Crisis,' written by Richard Steele, Esq. a member of the house, are scandalous and seditious libels, containing many expressions highly reflecting upon her majesty, and upon the nobility, gentry, clergy, and universities of this kingdom, maliciously insinuating, that the protestant succession in the house of Hanover is in danger under her majesty's administration, and tending to alienate the affections of her majesty's good subjects, and to create jealousies and divisions among them. Secondly, That Richard Steele, Esq. for his offence in writing and publishing the said scandalous and seditious libels, be expelled this house."

Steele had determined to exert his talents in the way to which he

had been so long accustomed, and accordingly began to publish two periodical papers; the first of which, intituled 'The Lover,' appeared on the 25th of February, 1714; and the second, called 'The Reader,' on the 22d of April following. In the sixth number of this last paper, he gives an account of his design to write the history of the duke of Marlborough from the date of his Grace's commissions of captain-general and plenipotentiary, to the expiration of these commissions; the proper materials for which history were, he tells us, in his custody. But the work never appeared. He wrote, however, several political pieces at this time; and likewise published a treatise, intituled 'The Romish Ecclesiastical History of late years.' The design of this publication was to prejudice the cause of the Pretender, which was supposed to be gaining ground in England; and there is an appendix subjoined, consisting of particulars very well calculated for this purpose.

Steele was extremely zealous for the succession of the house of Hanover, and presented to George I. on the 8th of April, 1715, an address—which had been drawn up by himself—from the lieutenancy of Middlesex and Westminster. He had some time before been appointed a justice of peace, and one of the deputy-lieutenants for the county of Middlesex: on presenting this address he received the honour of knighthood, and was soon after appointed surveyor of the royal stables at Hampton-court. He afterwards obtained a share in the patent of one of the play-houses, which was productive of considerable emolument to him; and was elected member of parliament for Borough-bridge in Yorkshire. As a member of parliament, Sir Richard Steele appears to have ever behaved with great public spirit and integrity. In 1717 he was appointed one of the commissioners for inquiring into the estates forfeited by the rebellion in Scotland, which appointment carried him into that part of the united kingdom, where he received from some of the nobility and gentry the most flattering marks of respect.

In 1719, Sir Richard Steele published a letter to the earl of Oxford concerning a bill for limiting the peerage; which bill he opposed in the house of commons. He also wrote against it in a periodical paper called 'The Plebeian,' which occasioned a very unpleasant contest between him and his friend Addison, who wrote against him in another periodical paper called 'The Old Whig.' About this time his license for acting plays was revoked, and his patent rendered ineffectual at the instance of the lord-chamberlain. He had a little before formed a plan of a periodical paper, to be published twice a week, under the title of 'The Theatre,' some numbers of which had appeared; and he now embraced the opportunity of this publication, to give a particular account of the origin and progress of this unfortunate affair, which he did in a spirited letter addressed to his Grace. He published, soon after, 'The State of the Case between the Lord Chamberlain of his majesty's household and the Governor of the Royal company of Comedians, with the Opinions of Pemberton, Northy, and Parker, concerning the Theatre.' In this pamphlet he computes the loss he sustained by this proceeding at little less than £10,000. He then declares, that he never did one act to provoke this attempt; "nor does the chamberlain pretend to assign any direct reason of forfeiture, but openly and wittingly declares

he will ruin Steele; which," adds our author, "in a man in his circumstances against one in mine, is as great as the humour of Malagene in the comedy, who values himself upon his activity in tripping up cripples."

Whilst our author was sinking under this persecution from the hand of power, he was rudely attacked from another quarter. When he began his paper called 'The Theatre,' he had assumed the feigned name of Sir John Edgar, and under that appellation he was now very scurrilously attacked by John Dennis, the noted critic, in a pamphlet entitled, 'The Character and conduct of Sir John Edgar, called by himself sole monarch of the stage in Drury-lane, and his three deputy-governors; in two letters to Sir John Edgar.' To this insult our author replied in 'The Theatre;' but as the importance of the critic's attack was unworthy a serious rebuke, he treated him with his usual gaiety and good humour.

In the midst of these private concerns, Sir Richard found time to employ his pen in the service of the public, by writing against the South sea scheme in the year 1720. His first piece on this subject was entitled, 'The Crisis of Property,' which was soon followed by 'A Nation a Family; or a Plan of the Improvement of the South sea Proposals.' He likewise introduced this matter into 'The Theatre,' and by his spirited opposition to that iniquitous project, greatly increased his reputation as a patriot. When our author's patent for the theatre was revoked, his friend, Sir Robert Walpole, was out of favour at court, having resigned his place of first-commissioner of the treasury; but in the beginning of the year 1721 he was recalled to that station, and Sir Richard soon experienced the benefit of this change, being restored, within a few weeks, to his former office and authority in Drury-lane.

This alteration in his circumstances gave Sir Richard new spirits; and it was not long before he brought upon the stage his celebrated comedy, called, 'The Conscious Lovers,' which was acted with the greatest applause. The profit of this successful play must have been very considerable, and he published it soon after, with a dedication to the king, for which his majesty made him a present of five hundred pounds; but notwithstanding this ample supply, it was not long before he was reduced to such extremity, that he was obliged to throw his affairs into the hands of lawyers and trustees, in consequence of which his share in the playhouse was sold. He now retired to his seat at Langunnor, near Caermarthen in Wales; but he had not long been in retirement before he was seized with a paralytic disorder, which greatly impaired his understanding. Having languished for some time under this deprivation of his faculties, he died on the 21st of September, 1729, and was privately interred, according to his own desire, in the church of Caermarthen.

William Congreve.

BORN A. D. 1669.—DIED A. D. 1729.

THIS witty dramatic poet was descended from an old Staffordshire family. His father held a command in the army in Ireland, and

young Congreve, having been carried to that country when a child, received the rudiments of education at Kilkenny school, a college as it was sometimes called. In 1685 he was removed to Trinity college, Dublin. After having studied there for some years he came to England, and entered at the Middle temple. The severe science of jurisprudence proved quite unattractive to Congreve, who soon abandoned his legal studies and commenced a career in more congenial paths.

His first production was a novel, which he had the good sense, however, to publish anonymously, or rather under a fictitious name. It was entitled 'Incognita, or Love and Duty reconciled.' Its reception was not of a kind calculated to encourage him in the further prosecution of this department of light literature; he therefore turned his attention to the drama, and wrote a comedy, called 'The Old Bachelor,' of which Dryden expressed himself in most favourable terms, having declared to Southerne that "he never saw such a first play in his life," and that all its author wanted, to place himself at the very head of his line of writers, was a little more acquaintance with the manners of the town and the style of the stage. This play, revised and corrected by Dryden, was first acted at Drury-lane, in 1693. The prologue was spoken by Mrs Bracegirdle; and the epilogue—not remarkable for delicacy—by Mrs Barry. It procured for its author the patronage of Lord Halifax, who appointed him a commissioner for licensing hackney-coaches, and soon after conferred on him some more valuable appointments. The next of our author's comedies was called 'The Double Dealer.' It did not prove nearly so successful as the first. The year 1695 was distinguished for its theatrical schisms: amongst other changes in the corps dramatiques, Betterton threw up his former connexions, and opened a new theatre in Lincolns-Inn-fields, on which occasion Congreve gave him his 'Love for Love,' which was acted the first night, and took a great run. His 'Mourning Bride' was produced at the same theatre in 1697.

There is nothing more licentious in the whole round of the English drama than these comedies of Congreve's. Lord Kames has justly, though severely, said of them, "that if they did not rack their author with remorse in his last moments, he must have been lost to all sense of virtue." They roused Collier to his indignant attack upon the English stage,—an attack which Congreve attempted, but without success, to parry,—the cause was not defensible, nor was Congreve altogether a match for his sturdy opponent. Chagrined by his want of success in this rencounter, and still more perhaps by the failure of his next piece, 'The Way of the World,' Congreve retired from the stage, and amused the remainder of his life with the composition of minor poems and translations. Loss of sight from cataracts in both eyes, and severe paroxysms of gout, rendered his declining years very cheerless and gloomy. He died on the 29th January, 1729, and was interred in Westminster-abbey.

Voltaire says of Congreve, that he "raised the glory of comedy to a greater height than any English writer before or since his time." This is high praise; but it may be doubted whether the Frenchman took a correct view of Congreve's comedies. If the real object of the drama be to exhibit human character, not as it is found and fashioned in pass-

ing through the author's mind, but as it may be conceived to exist in actual life, English comedy seems little indebted either to Congreve, or his still more brilliant successor, Sheridan. Of the wit and genius of both these dramatists, there can be no doubt; but their fault lay in casting all their characters in one and the same mould. With them it has been justly said, "Every fop, every boor, every valet, is a man of wit. The very butts and dupes, Tattle, Urkwould, Puff, Acres, outshine the whole Hôtel de Rambouillet." This is not to write comedy. It is indeed to hold the mirror up to their own sparkling selves; but not to Nature.

"Congreve's plays," says Mr Leigh Hunt, in his excellent *'London Journal'*, "are exquisite of their kind, and the excessive heartlessness and duplicity of some of his characters are not to be taken without allowance for the ugly ideal. There is something not natural, both in his characters and wit; and we read him rather to see how entertaining he can make his superfine ladies and gentlemen, and what a pack of sensual busy bodies they are, like insects over a pool, than from any true sense of them as 'men and women.' As a companion he must have been exquisite to a woman of fashion. We can believe that the duchess of Marlborough in ignorance of any tragic emotion but what was mixed with his loss, would really talk with a waxen image of him in a peruke, and think the universe contained nothing better. It was carrying wit and politeness beyond the grave. Queen Constance, in Shakespeare, makes grief put on the pretty looks of her lost child: the duchess of Marlborough made it put on a wig and jaunty air,—such as she had given her friend in his monument in Westminster abbey. No criticism on his plays could be more perfect. Congreve's serious poetry is a refreshment, from its extreme insipidity and common-place."

Anthony Collins.

BORN A. D. 1676.—DIED A. D. 1729.

THIS celebrated free-thinker was born in the neighbourhood of Hounslow in Middlesex, in the year 1676, and educated at Eton and Cambridge. He was originally designed for the profession of the law, but not liking it, and being in possession of a competent estate, he soon abandoned the study of jurisprudence, and devoted himself entirely to metaphysical and ethical speculations. His first publication was a tract, entitled *'Several of the London Cases Considered.'* This appeared in 1700, and procured for him the notice and approbation of no less a personage than John Locke himself, whom we find addressing Collins, under date October 29th, 1703, in such terms of friendship and compliment as these: "If I were now setting out in the world, I should think it my great happiness to have such a companion as you, who had a true relish of truth, would in earnest seek it with me, from whom I might receive it undisguised, and to whom I might communicate what I thought true, freely. Believe it, my good friend, to love truth for truth's sake is the principal part of human perfection in this world, and the seed-plot of all other virtues; and, if I mistake not, you have as much of it as ever I met with in any body. What then is there

wanting to make you equal to the best,—a friend for any one to be proud of?" In another letter, dated from Oates, September 11th, 1704, Locke writes thus: "He that has any thing to do with you, must own that friendship is the natural product of your constitution; and your soul, a noble soil, is enriched with the two most valuable qualities of human nature, truth and friendship. What a treasure have I then in such a friend, with whom I can converse, and be enlightened about the highest speculations!" These extracts evince, that, at that time, Collins appeared to Locke in the light of an impartial, disinterested, inquirer after truth.

In 1707 Collins published an 'Essay concerning the use of Reason on Propositions, the evidence whereof depends upon Human Testimony.' In the same year he engaged in the controversy between Dodwell and Clarke, on 'The natural Immortality of the Soul.'¹ Collins's contribution to this controversy consisted of five successive pieces. We must pass these over in silence with several other minor pieces. In 1713 appeared his famous 'Discourse of Free-thinking,' which created a prodigious sensation; the object of the writer evidently being to bring discredit not upon superstition merely, but upon Christianity itself. Whiston, Hoadly, Bentley, Hare, Swift, and a host of other assailants, rushed into the field against the free-thinker, and fully exposed his ingenious but sophistical argumentation. In 1715 he published 'A Philosophical Enquiry concerning Human Liberty,' to which Dr Samuel Clarke replied. In 1724, he attacked the twentieth article of the church of England in an elaborate essay, of which the reader will find a very full notice in 'Collier's Ecclesiastical History.' His discourse on the Christian religion appeared in the same year. Its title at length is: 'A Discourse of the Grounds and Reasons of the Christian Religion, in two Parts: The first containing some Considerations on the Quotations made from the Old in the New Testament, and particularly on the Prophecies, cited from the former, and said to be fulfilled in the latter: The second containing an Examination of the Scheme advanced by Mr Whiston, in his Essay towards restoring the true Text of the Old Testament, and for vindicating the Citations thence made in the New Testament. To which is prefixed, An Apology for free Debate and Liberty of Writing.' The drift of this discourse is to show, that Christianity is founded on Judaism, or the New Testament on the Old; that the apostles prove Christianity from the Old Testament; that if the proofs fetched from thence are valid, Christianity is firmly established on its true foundation, but if invalid, Christianity is false; and that those proofs are typical or allegorical.

Whiston, Chandler bishop of Litchfield, Dr Samuel Clarke, Ashley Sykes, Sherlock, and many other writers of inferior name, replied to 'The Discourse of the Grounds,' &c. The reader will find a complete catalogue of the pieces written in reply to this work at the end of the preface to Collins's next work, namely, 'The Scheme of Literal Prophecy considered,' which was as promptly replied to as its predecessors had been.

Collins died in 1729. It is difficult fairly to estimate the character of this man. That he was an acute and original thinker, none will de-

¹ See notice of Dr Samuel Clarke in this work.

ny; yet it is marvellous how such a man, while professing to be in search of truth alone, should have resisted the unanswerable reasonings by which such men as Clarke, Bentley, and Sherlock met and confuted his deistical notions. In private life, Collins's character was altogether unimpeachable. The following notice of his death appeared in the public prints a few days after his decease: "On Saturday last, died at his house in Harley-square, Anthony Collins, Esq. He was remarkably the active, upright, impartial magistrate, the tender husband, the kind parent, the good master, and the true friend. He was a great promoter of literature in all its branches; and an immovable asserter of universal liberty in all civil and religious matters. Whatever his sentiments were in certain points, this is what he declared at the time of his death, viz. that as he had always endeavoured, to the best of his ability, to serve God, his king, and his country, so he was persuaded he was going to that place which God hath prepared for them that love him: and presently afterwards he said, the catholic religion is to love God and to love man. He was an eminent example of temperance and sobriety, and one that had the true art of living. His worst enemies could never charge him with any vice or immorality."

Laurence Echard.

BORN A. D. 1671.—DIED A. D. 1730.

THIS laborious writer was the son of a clergyman in the church of England. He was born at Cassam, near Beccles, in Suffolk, about the year 1671, and educated at Cambridge, where he took the degree of M. A. in 1695. He entered into holy orders, and was presented to the livings of Welton and Elkinton in Lincolnshire, where he spent above twenty years of his life, during which period he published a variety of works of considerable research.

One of his first publications was entitled, 'The Roman History, from the building of the City to the perfect settlement of the Empire by Augustus Cæsar.' This was extremely well received, so that the fourth edition, in one volume, 8vo, was published in 1699. He also published 'The History of Rome, from the Settlement of the Empire by Augustus Cæsar, to the Removal of the Imperial Seat of Constantine the Great.' This was said in the title to be "for the use of his highness the duke of Gloucester," to whom it was dedicated; the second edition, in 8vo, was printed in 1699. Two continuations of this work, one of which was revised by Mr Echard, were afterwards published in three volumes, 8vo. In 1702 our author published in folio, with a dedication to Queen Anne, 'A General Ecclesiastical History, from the Nativity of our blessed Saviour, to the first establishment of Christianity by human laws, under the emperor Constantine the Great; containing the space of about 318 years; with so much of the Jewish and Roman history as is necessary and convenient to illustrate the work; to which is added a large Chronological Table of all the Roman and ecclesiastical affairs, included in the same period of time.' This work was so well received, that the sixth edition of it was published in two volumes, 8vo, in 1722. Prideaux says that "the Ecclesiastical History of Mr Laurence

Echard is the best of its kind in the English tongue." In 1707, when he was become prebendary of Lincoln, and chaplain to the bishop of that diocese, he published, in one volume, folio, 'The History of England, from the first entrance of Julius Cæsar and the Romans, to the end of the reign of King James the First.' He dedicated this work to the duke of Ormond; and observes, in the dedication, that he was excited to engage in the undertaking by that nobleman. In his preface he gives some account of the materials and authors from which his work was collected. He particularly enumerates the Roman, Saxon, English, and monkish historians; together with Hall, Grafton, Polydore Virgil, Holinshed, Stow, Speed, Baker, Brady, and Tyrell; and among the writers of particular lives and reigns, he mentions Barnes, Howard, Goodwin, Camden, Bacon, Herbert, and Habington. "From all these several writers," says he, "and many others, I have collected and formed this present history, always taking the liberty either to copy or to imitate any parts of them, if I found them really conducing to the usefulness or the ornament of my work. And, from all these, I have compiled a history as full, comprehensive, and complete, as I could bring into the compass of the proposed size and bigness. And that nothing might be wanting, I have all the way enriched it with the best and wisest sayings of great men that I could find in larger volumes, and likewise with such short moral reflections, and such proper characters of men, as might give life as well as add instruction to the history." In 1712 Mr Echard was installed archdeacon of Stowe, and in 1718 he published the second and third volumes of his history of England, which brings it down to the Revolution. To these volumes he prefixed a dedication to George the First. Dr Calamy found it necessary to answer some of Echard's statements, particularly his misrepresentations of the nonconformists. Oldmixon too, in his 'Critical History,' exposes not a few of the archdeacon's historical blunders. There is a miscalled epigram in the first volume of Dodsley's 'Collection of Poems,' on the respective histories of Echard and Burnet, which may amuse our readers, though it has more of truth than point or poetry in it:—

" Gil's history appears to me
Political anatomy;
A case of skeletons well done,
And malefactors every one.
His sharp and strong incisive pen
Historically cuts up men,
And does with lucid skill impart
Their inward ails of head and heart.
Laurence proceeds another way,
And well-dress'd figures does display:
His characters are all in flesh,
Their hands are fair, their faces fresh,
And from his sweetening art derive
A better scent than when alive.
He wax-work made to please the sons,
Whose fathers were Gil's skeletons."

The reader will probably be satisfied with one specimen of Echard's qualifications for the writing of history. After gravely relating, on the testimony of one Lindsey, a story about Cromwell's conference and

contract with the devil, on the morning of the battle of Worcester, he adds: "how far Lindsey is to be believed, and how far the story is to be accounted incredible, is left to the reader's faith and judgment, and not to any determination of our own." Echard's 'faith and judgment' were unfortunately too narrow to permit him fairly to swallow such a delightful anecdote of the republican general; but it was far too good a thing to be lost sight of, and so he offers it to all his readers, in the hope that some might be found sufficiently credulous to receive it for good and authenticated history.

Sir James Thornhill.

BORN A. D. 1676.—DIED A. D. 1732.

To one of those apparently incidental circumstances in the vicissitudes of human affairs, England stands indebted for the productions of this great master in the art of historical painting. He was the son of a gentleman claiming descent from an ancient family in Dorsetshire, and was born in that county in the year 1676. His father enjoyed a competent landed estate; but by ill-management and dissipation, involved himself in such difficulties that he was obliged to sell it. This situation of domestic affairs obliged the son to think of applying himself to some profession, by which he might be enabled to support himself in a manner suitable to his birth, and to the expectations he had formed before his father's misfortunes. An early taste for drawing suggested to him the idea of studying the art of painting, and with this view he went to London, where he was protected and encouraged by his uncle, Dr Sydenham. At this period there were no very famous masters of the pictorial art in England: Sydenham was therefore obliged to place his nephew under the direction of a painter of so little eminence, that not even the merit of having had such a pupil as Thornhill has preserved his name from oblivion. The genius of our young artist supplied the defects of the instructor; being left to his own taste and application, the force of his imagination was called forth by this very circumstance; and his industry keeping pace with his ingenuity, he made rapid progress, and gradually rose to the highest reputation.

His generous patron, as soon as he found him capable to form a judgment of the works of the great masters of the Flemish and Italian schools, enabled him to travel through Holland, Flanders, and France. Unfortunately, he did not pursue his travels; for great as his merit was, had he studied at Rome and Venice only a short time, he would certainly have acquired greater correctness at the one, and a more exact knowledge of the perfection of colouring at the other, than he possessed. As it was, he excelled in historical and allegorical compositions, and in perspective and architecture. He had a fertile invention; he sketched his designs with great ease and spirit, and executed them with a free and firm pencil.

His merit in his own country was unrivalled, and soon attracted the attention of the patrons of the fine arts, who were indeed but few in number in his time. Queen Anne set the example by appointing him to be state-painter, and employing him to paint the history of St Paul,

in the dome of St Paul's cathedral. It is executed on eight pannels, in two colours, relieved with gold. He afterwards executed several other works, particularly at Hampton-court palace, where he painted an apartment, in which the queen and her consort, Prince George of Denmark, are represented in allegorical figures on the ceiling. The same subject is executed in another style on the wall. The other paintings in this palace were done by Antonio Verrio, a Neapolitan.

These great works having established his reputation, he soon acquired a fortune sufficient to enable him to repurchase the family-estate; and both wealth and honours were the fruit of his happy genius. He was chosen knight of the shire for Dorsetshire, and in that capacity sat several years in parliament. The queen likewise conferred on him the honour of knighthood. His last great undertaking of a public nature, and which is esteemed his master-piece, was the painting in the refectory and saloon of Greenwich hospital,—a work which is still the daily subject of admiration to the numerous visitors of that magnificent building.

The passage to the refectory is through a vestibule, where Sir James has represented, on the cupola, the four winds; on the walls are boys supporting pannels with inscriptions of the names of the benefactors to the hospital. From this you ascend by a flight of steps to the refectory, a very noble gallery, in the middle of which King William and Queen Mary are represented allegorically, attended by the emblems of Love and the Virtues, who support the sceptre; the monarch appears to be giving peace to Europe. The twelve signs of the zodiac surround the great oval in which he is painted; the four seasons of the year, and Apollo in the chariot of the sun, drawn by four horses, making his tour through the zodiac, are seen above. The painter has represented the four elements in the angles; and colossal figures support the balustrade, where the portraits of Tycho Brahe, Copernicus, and Newton, are finely painted. The ceiling is all by Sir James's own hand; but he employed a Polander to assist him in painting the walls, which are adorned with representations of the Virtues, expressive of the design of the institution, such as Liberality, Hospitality, and Charity. All the paintings were executed from designs made by Sir James, but it is to be lamented that they were not all finished by him, for the inferior hand of his assistant is instantly discovered by connoisseurs, who also complain that the figures are too much crowded.

Sir James Thornhill enjoyed the honour and emoluments of historical painter to the court under George I. and a few years after the accession of George II.; but taking part in the political disputes of the times, he was dismissed from this post in 1731. This undeserved disgrace, it is said, sat heavy at his heart, and contributed to hasten his death, which happened in 1732, at the place of his nativity, after a year's illness. In his person and disposition, Sir James Thornhill was equally happy; and his engaging manners, joined with his integrity and sobriety, gained him the esteem of all who knew him.

John Gay.

BORN A. D. 1688.—DIED A. D. 1732.

JOHN GAY was born in 1688, in the vicinity of Barnstaple, in Devonshire. Having received a good grammatical education under the care of Mr Luck, the master of the free-school at Barnstaple, he was, owing to the reduced circumstances of his family, destined for trade, and bound an apprentice to a silk-mercier in London.

With this occupation, however, he was greatly dissatisfied ; for, having imbibed a taste for poetry and classical literature, he was early disgusted with the servility and frivolous nature of his employment, and, shortly afterwards, induced his master—who saw his aversion to the business unconquerable—to resign his indentures for a small consideration.

On his release he immediately applied himself to the cultivation of poetry, and, in 1711, published his first attempt in verse, entitled ‘Rural Sports,’ which he inscribed to Mr Pope, then nearly of his own age ; and an intimacy took place between the poets in consequence of this literary compliment, that ripened into a friendship equally durable and sincere. In 1712, our author obtained a situation which left him at full liberty to indulge his taste for elegant literature. He was appointed secretary to the duchess of Monmouth, and the public was soon gratified by the product of his leisure. His ‘Trivia, or, The Art of Walking the Streets in London,’ appeared the same year, and procured him much reputation. It is a fine specimen of that species of burlesque in which elevated language is employed in the detail of trifling, mean, or ludicrous circumstances. He occasionally, however, touches upon subjects of a very different nature. The following description of a fire is minutely correct, and at the same time very impressive :

At first a glowing red enwraps the skies,
And borne by winds the scatt’ring sparks arise ;
From beam to beam the fierce contagion spreads ;
The spiry flames now lift aloft their heads ;
Thro’ the burst sash a blazing deluge pours,
And splitting tiles descend in rattling showers.

A more sublime, though not a more accurate picture of this dreadful disaster, has been given us by Darwin, in his ‘Botanic Garden.’ He is addressing the Aquatic Nymphs :

From dome to dome when flames infuriate climb,
Sweep the long street, invest the tower sublime,
Gild the tall vanes amid the astonish’d night,
And reddening heaven returns the sanguine light ;
While with vast strides and bristling hair aloof,
Pale Danger glides along the falling roof,
And giant Terror, howling in amaze,
Moves his dark limbs across the lurid blaze :
NYMPHS ! You first taught the gelid wave to rise,
Hurl’d in resplendent arches to the skies ;
In iron cells condensed the airy spring,
And imp’d the torrent with unfailing wing ;

—On the fierce flames the shower impetuous falls,
And sudden darkness shrouds the shatter'd walls;
Steam, smoke, and dust in blended volumes roll,
And night and silence repossess the pole——.

Gay was now willing to ascertain what were his talents for dramatic composition: from which, should success attend him on the stage, he might justly expect far greater remuneration than from any other department of poetry. He produced, therefore, about this period, a farce and a comedy, under the titles of 'The Mohocks,' and 'The Wife of Bath;' they were both, however, unsuccessful,—a disappointment that was alleviated the succeeding year by the popularity which accompanied his 'Shepherd's Week,' so called, as it consisted of six pastorals designated by the days of the week. This singular but original work was written to support Pope in his quarrel with Phillips, and was intended as a burlesque parody upon the pastorals of his rival. "Notwithstanding," says Dr Drake, "the vulgarity of manners and coarseness of style which these pieces exhibit, they are, when we dismiss from our minds the caricature intention with which they were composed, so just a picture of genuine nature, and present us with so many natural delineations of rural life, that they became greater favourites with the people than any other productions of the rustic class. In general, indeed, they were read without any reference to, or knowledge of, the dispute which occasioned their appearance, and are justly considered as representations of nature, of merit equal with the paintings of Heemskirke or Teniers." They were dedicated to Lord Bolingbroke; and, in return, Gay was nominated secretary to the earl of Clarendon, ambassador to the court of Hanover. He had scarcely, however, begun to act in his new office, when the death of the queen closed all his prospects from the tory party; yet he neglected not the opportunity, which his short residence in Hanover afforded him, of recommending himself to the royal family; and his attentions would probably have been successful, could the dedication to Bolingbroke have been forgotten,—a political crime which never ceased to operate against all his views of official promotion. He did, however, what lay in his power; he congratulated the princess of Wales in a poetical epistle on her arrival; and when, in 1715, he brought forward a dramatic piece, named 'The What d'ye call it,' a kind of mock tragedy, it was patronised and attended both by the prince and princess of Wales; and, though a mere trifle, acquired for its author a considerable portion of profit and temporary celebrity.

Encouraged by the success of this effort, he again tried his fortune on the stage, in 1717, by the representation of a comedy, entitled, 'Three Hours after Marriage,' with a result, however, very different from what took place on the former occasion; for, though assisted in its composition by Pope and Arbuthnot, it was universally and deservedly condemned, not only for its farcical incidents, but for its unjust satire on Dr Woodward, a very worthy man, whose virtues should have shielded him from such an attack.

Whatever were the emoluments which had hitherto accrued to Gay from his works, they were spent probably as rapidly as they had been obtained; and it became an object to himself and his friends that something permanent should be the result of his labours. It was proposed, therefore, in 1720, that he should publish his poems by subscription,

in 2 vols. 4to, a project by which he cleared a thousand pounds. Possessed of what appeared to him so large a sum, he called upon his friends for their direction in the disposal of it to the best advantage; but like the generality of those who ask advice, he heard their opinions, and pursued his own plan. Mr Lewis, Lord Oxford's steward, advised him to invest it in the funds, and live upon the interest,—Dr Arbuthnot to intrust it to Providence, and live upon the principal,—while Pope and Swift were for purchasing an annuity for life. Instead of securing the enjoyment of it in any of these modes, he chose to purchase South sea stock; and with the money thus laid out, and a present from Secretary Craggs in the same aerial funds, he at one time firmly believed himself to be the possessor of twenty thousand pounds; and, it is said, lived according to his expectations! Had he been prudent enough to have sold out in time, as he was urgently requested to do, he might have realized his dreams of wealth; but, confident in the stability of his speculation, he suffered the irretrievable period to pass, and was shortly afterwards stripped both of profit and principal. So unexpected a reverse was too much for our poet's philosophy; and, had it not been for the soothing care and attention of his friends, he would have sunk beneath the stroke.

The recovery of his health was accompanied by the resumption of his favourite pursuits; and, having finished a tragedy, he was honoured with an invitation to read it before the princess of Wales. "When the hour came," says Johnson, "he saw the princess and her ladies all in expectation; and advancing with reverence, too great for any other attention, stumbled at a stool, and falling forwards threw down a weighty japan screen. The princess started, the ladies screamed, and poor Gay, after all the disturbance, was still to read his play." It is probable, that this incident might give rise to Hawkesworth's paper in the *Adventurer*, No. 52, on the Distresses of an Author invited to read his play. The tragedy, which was named 'The Captives,' was at length acted at Drury-lane theatre, in 1723, and the author's third night was graced by the presence of their royal highnesses.

In the year 1726 appeared the 'Fables' for the instruction of the duke of Cumberland,—the most finished production of our poet, and to which he will owe the greater part of his reputation with posterity. "The Fables of Gay," says Dr Drake, "are written with great spirit and vivacity; and the versification is, for the most part, smooth and flowing. The scenery and the descriptions are frequently happy and appropriate; and the incidents are occasionally striking and well-imagined. The defects, however, are equally conspicuous. Of the nature of fable he seems to have entertained a very lax idea; and many of his pieces are rather tales and allegories than fables. The moral is too often obscure or inapposite; and he has introduced much too large a portion of satire and political matter. Excellence in the composition of fable, indeed, has been found of rare attainment: Phædrus and La Fontaine have no rivals; and though Gay may be justly considered as the best writer of these pleasing productions in the English language, he is, without doubt, greatly inferior to the Latin bard in terseness and elegance,—to the French poet in simplicity and *naïveté*."

The political hopes which Gay entertained from the composition of these fables were never gratified. On the accession of George II. when

he expected the rich reward of all his labours, he found no appointment allotted him but the post of gentleman-usher to the young princess Louisa; a place which he rejected with contempt, and with a high sense of the indignity that had been offered him.

A very short time after this event, and while still smarting from the disappointment he had undergone, he produced his celebrated '*Beggar's Opera*.' It was acted, in 1727, at Lincoln's-inn-fields, having been refused at Drury-lane; and the applause and popularity which it acquired were beyond precedent. It was performed sixty-three nights in succession; nor was it less a favourite on the provincial theatres. Gay, and Rich, the manager, had both great reason to be satisfied with the result; and it was humorously remarked by the public, that this opera had made Gay *rich*, and Rich *gay*. The object of Gay, in the production of this popular trifle, was to ridicule the Italian opera, and to satirize the court; and it need scarcely be added, that, for a time, he succeeded to the extent of his wishes. The tendency of the piece, however, has been justly reprobated; and though it did not produce the mischief which some apprehended from its frequent exhibition, it must be allowed to be not only without any moral principle, but in its characters and conduct seductive and dangerous. Spence gives the following account of the origin of this piece: "Dr Swift had been observing once to Mr Gay, what an odd pretty sort of a thing a Newgate pastoral might make. Gay was inclined to try at such a thing for some time; but afterwards thought it would be better to write a comedy on the same plan. This was what gave rise to '*The Beggars' Opera*.' He began on it, and when first he mentioned it to Swift, the doctor did not much like the project. As he carried it on, he showed what he wrote to both of us; and we now and then gave a correction, or a word or two of advice; but it was wholly of his own writing. When it was done, neither of us thought it would succeed. We showed it to Congreve, who, after reading it over, said, 'It would either take greatly, or be damned confoundedly.' We were all at the first night of it, in great uncertainty of the event, till we were very much encouraged by our hearing the duke of Argyle, who sat in the next box to us, say, 'It will do—it must do—I see it in the eyes of them.' This was a good while before the first act was over; and so gave us ease soon, for the duke (beside his own good taste) has as particular a knack as any one now living, in discovering the taste of the public. He was quite right in this, as usual; the good-nature of the audience appeared stronger and stronger every act, and ended in a clamour of applause."

Encouraged by the patronage of the public, our author composed a second part, under the title of '*Polly*;' but, owing to the political complexion of its predecessor, the lord-chamberlain issued a prohibition against its performance,—a circumstance which in the end proved highly favourable to the interests of Gay; for his friends, stimulated by the opposition, exerted themselves so effectually in obtaining a subscription for its publication, that he acquired near twelve hundred pounds by the expedient,—a sum greatly superior to the profits of the '*Beggar's Opera*.' Nor was this the only good consequence which resulted from the interference of the court-party. The duke and duchess of Queensbury, who had a sincere regard for Gay, received him into their house,—treated him with every respect and attention,—and undertook the regulation of

his finances, a task to which the poet had ever proved himself inadequate.

He was now no longer at the mercy of fortune; but, as life is necessarily chequered with evil, no sooner was he released from pecuniary anxiety than his health began to decline. He had for some years been subject to returns of a complaint in his stomach and bowels, which now became more frequent and violent; and he was at length seized with an inflammation of these organs, which proved more than commonly rapid in its progress, and he expired on the 4th of December, 1792, in the forty-fourth year of his age.

"Few men," says Dr Drake, whose notice of our poet we have nearly adopted in the above sketch, "were more beloved by those who intimately knew him than Gay; his moral character was excellent; his temper peculiarly sweet and engaging; but he possessed a simplicity of manner and character which, though it endeared him to his friends, rendered him very unfit for the general business of life. He was, in fact, as Pope has emphatically observed,

'In wit, a man; simplicity, a child.'

"Independent of the compositions which we have enumerated, Gay was the author of the 'Fan,' a mythological fiction; of 'Dione,' a pastoral drama; of 'Achilles,' an opera, not acted until after his death; and of several minor poems, among which the pathetic beauties of the two ballads, commencing 'All in the Downs,' and 'Twas when the Seas were Roaring,' have, without doubt, been felt by all our readers. To these may be added some posthumous productions; a second volume of his Fables, not equal to the first; the 'Distrest Wife,' a comedy; and a humorous effusion, entitled 'The Rehearsal at Gotham.'

"He was the author also of a paper in the Guardian, No. 149, on dress; a subject which, though not very promising, being frivolous in itself, and nearly worn out by others, he has contrived to render the vehicle both of originality and wit. For these acquisitions, he is indebted to the ingenuity of his parallel between poetry and dress; which he has supported with much fancy and spirit, accompanied by a pretty large portion of justifiable satire.

"The dress of our ancestors, at the commencement of the eighteenth century, with all its follies and mutabilities, may be very accurately drawn from the various sketches interspersed among the papers of Steele and Addison; and, though we may be rather inclined to complain of the too frequent recurrence of the subject, there is, most undoubtedly, a pleasure to be derived from contemplating the drapery and decoration of beauty and fashion, as they existed a century ago, especially when these portraits are grouped and coloured by masters of such acknowledged skill and fidelity."

Dr John Arbuthnot.¹

DIED A. D. 1734-5.

JOHN ARBUTHNOT, the son of a clergyman of the episcopal church of Scotland, and allied to the noble family from which he derived his name, was born at Arbuthnot, near Montrose, not long after the Restoration. Having at a proper age entered the university of Aberdeen, he applied himself with diligence to his studies, and ultimately took his doctor's degree. His father, not accommodating himself to the change of affairs at the Revolution, forfeited his living, and retired to a small estate of his own, while John and his brothers were compelled to look to their own exertions for their livelihood. Dr Arbuthnot resolved to push his fortunes in London, where he was hospitably received into the house of Mr William Pate, where he resided for some time, and supported himself by teaching the mathematics. While he was thus employed, Dr Woodward, in 1695, published his 'Essay towards a Natural History of the Earth;' a work to which Arbuthnot wrote an answer in 1697, under the title of 'An Examination of Dr Woodward's Account of the Deluge,' &c.; which, considering the imperfect acquaintance at that time with the science of geology, may be accounted a learned performance. It certainly laid the foundation of Arbuthnot's fame, which was much extended by an essay he published in 1700, 'On the Usefulness of the Mathematics to young students in the universities.' This is a production of very great merit; perhaps there is nothing on the same subject superior to it in our language. Had Dr Arbuthnot written nothing besides, this tract alone would have raised him to a considerable rank in the republic of letters. No person, it has been said, who is unacquainted with the mathematics, can peruse it without being made painfully sensible of the inferiority to which his ignorance depresses him. The advantages which he so convincingly demonstrates to accrue to the mind from mathematical studies, are principally these:—1st, They induce and confirm a habit of attention. 2d, They accustom to close and demonstrative reasoning. 3d, They emancipate the mind from prejudice, credulity, and superstition. Through the whole, the Doctor manifests his comprehensive learning, and intimate acquaintance with the discoveries which at that time had been made in every part of philosophy. His practice increasing with his reputation, he now became known to many of the most celebrated men of his day, and was, in 1704, elected a fellow of the Royal society, to which a few years after he communicated a paper, which is printed in the Philosophical transactions, entitled, 'Of the Regularity of the Births of both Sexes.' Among the innumerable footsteps, he says, of Divine Providence, there is a very remarkable one to be observed in the exact balance that is maintained between the numbers of men and women. He is of opinion that this equality of births has no probable cause in physics; and the scholium which he draws

¹ In this, and a few other instances, we have departed from a rigid adherence to the plan of our work, as expressed in the title; no history of the Augustan age of English literature would have been complete without a notice of Dr Arbuthnot.

from the whole is, that polygamy is contrary to the law of nature, and injurious to the propagation of the human race.

In 1705, Prince George of Denmark was suddenly taken ill at Epsom, and Dr Arbuthnot being on the spot, was called to his assistance. The result of his attendance on the prince was his appointment as physician-extraordinary to Queen Anne. In 1709 this appointment was followed by that of fourth physician in ordinary; and in 1710 he was admitted a fellow of the college of physicians. The confidence reposed in him by his royal mistress appears by the terms in which he is spoken of by Swift, who calls him "the queen's favourite physician," and again "the queen's favourite." Being thus distinguished by his professional abilities, his influence at court, and his literary attainments, Arbuthnot acquired the friendship not only of the leading men of his party, as Harley and Bolingbroke, but that of all the wits and scholars of his time. On Swift's visit to London in 1710, a strict intimacy was formed between them, and soon after Pope was added to the number of his friends.

In the year 1712 appeared the first part of 'The History of John Bull,' of which it has been justly said, that "never was a political allegory managed with more exquisite humour, or a more skilful adaptation of characters and circumstances." The doubt entertained respecting the author of this satire, has been dispelled by Swift and Pope, who both distinctly attribute it to Dr Arbuthnot. Pope declares that Arbuthnot was the "sole author." The object of this highly humorous production was to throw ridicule upon the splendid achievements of Marlborough, and, if possible, to render the country discontented with the war. Arbuthnot—who was one of that literary phalanx attached to the fortunes of Harley and the tories—was aware how entirely that minister's power depended on a peace with France, and, therefore, he applied all the vigour of his wit to the accomplishment of that end; and there is every reason to believe that the 'History of John Bull' was eminently efficacious in forwarding the purposes of the tories. The ingenuity of the story, united to its intelligible, straightforward, comic humour, procured for it a favourable reception everywhere; but to politicians, the exquisite skill of its satire gave it a peculiar relish. After the accession of the house of Hanover, a supplement to the 'History' appeared; but it has been doubted whether this is a genuine production of Arbuthnot's pen or not. Some are of opinion that the two first parts, as printed in Swift's works, are all that proceeded from Arbuthnot.

Early in the year 1714 he engaged with Pope and Swift in a design of writing a satire on the abuses of human learning in every branch. The execution of it was to be in the manner of Cervantes, under the history of some feigned adventures. The name by which the intended hero was to be called, was now assigned to that assemblage of wits and learned of which these three formed the nucleus, and it was called the "Scriblerus club." Harley, Atterbury, Congreve, and Gay, were members. In this brilliant collection of learning and genius, no one was better qualified, both in point of wit and erudition, than Dr Arbuthnot, to promote the object of the society, which was to ridicule the absurdities of false taste in learning, under the character of a man of capacity enough, but no judgment, who had industriously dipped

into every art and science. But the prosecution of this noble design, at least in a regular way, was prevented by the queen's death, which deeply affected Pope, Swift, and Arbuthnot, who were all of them warmly attached to Lord Oxford's ministry; and a final period was afterwards put to the project, by the separation and growing infirmities of Dean Swift, by the bad health of Dr Arbuthnot, and other concurring causes. The incomplete essay towards this design, entitled 'The first book of the Memoirs of Martinus Scriblerus,' excites deep regret that its progress should have been checked. "Polite letters," says the learned editor of Pope's works, "never lost more than in the defeat of this scheme; in the execution of which work this illustrious triumvirate would have found exercise for his own peculiar talents, besides constant employment for those they all had in common. Dr Arbuthnot was skilled in every thing which related to science; Mr Pope was a master in the fine arts; and Dr Swift excelled in the knowledge of the world. Wit they had all in equal measure; and this so large, that no age perhaps ever produced three men to whom nature had more bountifully bestowed it, or in whom art had brought it to higher perfection." A portion of their labours still survives in three inimitable pieces:—the first book of 'Martinus Scriblerus;' the 'Travels of Gulliver;' and the 'Art of Sinking in Poetry.' Of these, the first book of 'Scriblerus' was published after the death of Dr Arbuthnot in 1741, in the quarto edition of Pope's prose works; the 'Travels of Gulliver' in 1726; and the 'Art of Sinking' in the miscellanies of Pope and Swift, in 1727. There seems to be every reason to believe that, of the three pieces above-mentioned, Arbuthnot was the sole author of the first, Swift of the second, and Pope of the third. The *Scriblerus* has, it is true, been printed in the collected editions of the works both of Swift and Pope; yet the internal evidence is sufficient to prove it the entire production of Arbuthnot, to whom Warton has attributed the fifth, sixth, seventh, eighth, tenth, and twelfth chapters, "whatever may be determined of the other parts of the memoirs." The medical and antiquarian knowledge displayed in the other chapters, and the ridicule on Dr Woodward in the third, afford strong presumption of their having the same origin as the rest. The humorous essay concerning the origin of the sciences, which is usually appended to the memoirs of *Scriblerus*, appears from Spence to be a joint production of Arbuthnot, Pope, and Parnell.

The death of the queen was the finishing blow to the hopes of the Tories. Never was the dispersion of a party more complete. Arbuthnot too felt severely the change in his circumstances; but, even whilst writhing under the painful mortification which usually, or but too frequently, attends a reverse of fortune, his satirical humour and spirit of wit turned the very cause of his pain into objects of diversion. In a letter of condolence to Swift, he thus writes: "I have an opportunity calmly and philosophically to consider that treasure of vileness and baseness that I always believed to be in the heart of man, and to behold them exert their insolence and baseness; every new instance, instead of surprising and grieving me, as it does some of my friends, really diverts me,—and in a manner proves my theory."

In a subsequent letter, a still more deplorable account is given of the misfortunes in which the queen's death had involved her courtiers;

"The queen's poor servants are like so many poor orphans exposed in the streets." Arbuthnot himself was compelled to quit his apartments in St James' palace, and take a house in Dover street, where he endeavoured to forget his political anxieties in literary occupation. His spirits appear to have suffered considerably at this time, for, in a letter to Pope, dated September 7th, 1714, he says: "I am extremely obliged to you for taking notice of a poor, old, distressed courtier, commonly the most despicable thing in the world. This blow has so roused Scriblerus, that he has recovered his senses, and thinks and talks like other men. From being frolicsome and gay, he is turned grave and morose." This depression of spirits, however, had not given him a distaste for the society of his friends: "Martin's office," he adds, "is now the second door on the left hand in Dover street, where he will be glad to see Dr Parnell, Mr Pope, and his old friends, to whom he can still afford a half-pint of claret."

Among all the political opponents of the tories, none appear to have incurred greater odium than Burnet, whose honest relation of the history of his own times excited at once the fear and the spleen of his enemies. To ridicule that valuable work, even before its publication, all the literary talent of the tories was put in requisition, and Arbuthnot performed his share of the task; at least, there is a piece printed at the end of his miscellaneous works, which bears evidence, both internal and external, of its being an emanation from the mind of Arbuthnot, and which has for its object the ridicule of the bishop of Sarum. The title runs thus: 'Notes and Memorandums of the six Days preceding the Death of a Right Reverend —, containing many Remarkable Passages, with an Inscription designed for his Monument.' Such is its keen and comic humour, that a short extract will probably not be unacceptable to the reader. The personal vanity and egotism of Burnet are thus unmercifully ridiculed:

"Sunday—Wake at four: Reflect on the strange somnations of the night. Remember the saying of Horace, *velut ægri somnia*; what have I to do with heathen poets? the soul must be immortal, but not Dodwell's way. Asgill a fool: no man can be translated but from one see to another: there is some sense in that, verily! Spectres, pointed fires, headless mortals, visionary elysiums, creatures of the fancy. That part of the dream about walking on a great bridge, and falling from thence into a boundless ocean, where I sunk down and saw at the bottom, Daniel Burgess, William Pen, &c. carries a fine allegory. Nothing at all in it, however. The Lord has more work for me to do still. Call for my man Jonathan. Brings a candle. Fancy Jonathan looks like Death. Say a prayer and a half of my own. Jonathan and I reason thus about death.

"*Mast.*—Suppose you are Death, tell me what you would say to me now, Jonathan.

"*Jonath.*—I Death! no Sir, I can't be Death; nay, I am no relation of his; never saw him in my life, Sir.

"*Mast.*—Thou man of carnal understanding and gross ignorance; thou and every worm (for what is man but a worm?) art related to him! Life and Death are akin, as much as flesh and corruption: therefore suppose thyself Death, and speak to me in his name.

"*Jonath.*—In the name of Death, then, what is it you would have, Sir?

"*Mast.*—You must say you are come to visit me, and ask me some questions; and I will reply to you. This will fortify my spirits, and make me less afraid of real Death when he approaches.

"*Jonath.*—I come, Sir, to tell you that you have lived long enough, and enjoyed the good things of the world: it is not fit you should live to be a week older: your sense and reason are gone: you are a burden to the earth: repent and come away with me.

"*Mast.*—That is too much. You should have left out *burden of the earth*, and those things: I see you don't understand my meaning. No more of this.

"Jonathan departs. Think of his stupidity. It could not be out of design—he thinks his master mad. Rise at seven. Indisposition increases. Send for a list of the Lent preachers: make pishes at some names. Will it come to my turn? St Andrews, a large parish: a great many odd saints' names about this town should be abolished. The almanacks ought to be corrected. Red letters abomination. Resolve to see nobody to-day. Resolve to drink three quarts of water-gruel instead of my tea. Sick, very sick,—call for my man: order him to bring the folio in manuscript of my own life and times. Consider what a great name I shall leave behind me. Doctor Wellwood stole his memoir from my conversation. If he has gained a great reputation, I shall certainly. Better than Thuanus. Man brings the book; begin to read: an excellent preface: very happy at prefaces. Courts of Charles and James: juggling, tricking, mistresses, whores spiritual and temporal; French money, more money; slavery, popery, arbitrary power, liberty, plots, Italy, Geneva, Rome, Titus Oates, Dangerfield; money again; peace, war, war, peace; more money. Lay down this book. Reflect how I came to know all this: Lord L—ale, a good deal: R—l a good deal more: the king some. Conferences with great men: informations: multitudes of pamphlets. Cabinetted twice in one day: absconded a week: appeared again: run away: *hactenus hæc*: call for dinner: dine alone, with health to friend Benjamin. Hear a knocking at the door: two letters out of the country: one from Geneva. Mem. To answer the latter this night. Ask my man how I look? answered, Better than when he played the part of Death to me. Sicken immediately after dinner. Fumes!—want of digestion. Drink a glass of wine. Try to go to sleep in my easy chair: nod a little: wake better. Return to my book: read and drink tea till night: much about myself: vacancies of places; bishopricks, deaneries, livings: new oaths: clergy obstinate: Sherlock alone: South and Sherlock: Fenwick, Collier. Parliament against us. Tories prevail: miserable times; preach against them. Interrupted: friend comes in by Jonathan's mistake. Good news, however: all of our side, public justice: no security like it. Talk of indifferent matters. Pity poor L—d Thomas's son. It must be dissolved. Afflictions fall to the righteous: sons are strange giddy things: think of my Tom. Read a page of my book to my friend. He is in raptures. I am much better: talk cheerfully: drink some sack. Clock strikes nine; he goes. Walk about a little. Feet weak. Giddiness in the head. Call for my quilted cap: look on the glass: cap falls over mine eyes: sad token. New fears. Mem. To send for a physician in the

morning: human means necessary: man must co-operate. Grow worse: go to bed. Forget that it was Sunday."—

In the course of this journal a dialogue occurs between the bishop and his physician Sir Samuel Garth, who was Arbuthnot's immediate successor. Garth was knighted with the sword of Marlborough, and appointed physician to the king. The known freedom of Sir Samuel's sentiments on religion is exhibited in this dialogue. An observation of Pope, however, shows him to have been a man of practical benevolence. "If ever," said he, "there was a good Christian without knowing himself to be so, it was Dr Garth." That Arbuthnot did not entertain any very high opinion of his rival, appears from a passage from a letter to Dean Swift, written soon after the queen's death,¹ in which he says, "Garth told me his merit was giving intelligence about his mistress's health. I desired he would do me the favour that I valued myself upon quite the contrary; and I hoped to live to see the day when his majesty would value me the more for it too."

In order to divert the chagrin occasioned by the queen's death and the misfortune of his friends, Dr Arbuthnot determined to make a tour in France, where he left two of his daughters under the care of their uncle, who was residing in that country. Previous to this visit he is said to have assisted Gay in the farce of 'Three Hours after Marriage,' which was brought out in 1716, but had no success.

In the Autumn of 1722, Arbuthnot, finding himself unwell, visited Bath, whither he was accompanied by his brother, who had lately arrived in England, probably the one in whose care he had left his daughters on his visit to Paris. Mr Robert Arbuthnot was a person of a singularly benevolent character, and is commemorated in a letter from Pope to the Hon. Robert Digby, "Dr Arbuthnot is going to Bath,—his brother, who is lately come to England, goes also to the Bath, and is a more extraordinary man than he, and worth your going thither on purpose to know him. The spirit of philanthropy, so long dead to our world, is revived in him. He is a philosopher all of fire; so warmly, nay so wildly in the right, that he forces all others about him to be so too, and draws them into his own vortex. He is a star that looks as if it were all fire, but is all benignity, all gentle, and beneficial influence. If there be other men that would serve a friend, yet he is the only one I believe that could make even an enemy serve a friend."

There are but few traces of Arbuthnot's proceedings for some years after this time, nor does he appear to have been much occupied in literary undertakings. He was chosen second censor of the college of physicians, on the 30th of September, 1723. In the autumn of 1725 he had a dangerous illness. His friend Pope visited him on this occasion, and thus communicates the intelligence of his illness to Dean Swift: "Dr Arbuthnot is, at this time, ill of a very dangerous distemper, an imposthume in the bowels, which is broke; but the event is very uncertain. Whatever that be (he bids me tell you, and I write this by him) he lives and dies your faithful friend, and one reason he has to desire a little longer life is, the wish to see you once more."

In the year 1727 he published a work of great learning and value, entitled, 'Tables of ancient Coins, Weights, and Measures, explained

¹ Scott's Swift, xvi. 246.

and exemplified in several dissertations,' 4to. This volume, which does great honour to the antiquarian knowledge and industry of the writer, though not wholly free from inaccuracies, has ever since been considered a standard work. Although much engaged in professional avocations, he still occasionally diverted himself in compositions of wit and humour, amongst which his epitaph upon the infamous Colonel Chartres has been preserved. In 1732 he published a professional treatise 'On the Nature and Choice of Aliments,' and in the following year an essay 'On the Effects of Air on Human Bodies.' In 1732 he also assisted in the detecting and punishing the scandalous frauds and abuses which had been carried on by a company under the name of the Charitable corporation. A little before the appearance of the publication on Air, he met with a severe domestic affliction in the death of his son Charles, "whose life," he says, "if it had so pleased God, he would willingly have redeemed with his own."

Finding the state of his health more precarious, Dr Arbuthnot retired in 1734 to Hampstead. "I came out to this place," says he in an affecting letter to his friend Swift, dated October 4th, "so reduced by dropsy and an asthma, that I could neither sleep, breathe, eat, nor move. I most earnestly desired and begged of God that he would take me." His attachment to Swift is strongly and tenderly manifested at the conclusion of this letter. "I am afraid, my dear friend, we shall never see one another more in this world. I shall to the last moment preserve my love and esteem for you, being well assured you will never leave the paths of virtue and honour; for all that is in this world is not worth the least deviation from that way."

In the same strain of earnest friendship he had a little while previously addressed a letter to Pope. "As for you, my good friend, I think, since our first acquaintance, there have not been any of those little suspicions or jealousies that often affect the sincerest friendships: I am sure not on my side. I must be so sincere as to own, that though I could not help valuing you for those talents, which the world prizes, yet they were not the foundation of my friendships; they were quite of another sort; nor shall I at present offend you by enumerating them; and I make it my last request that you will continue that noble disdain and abhorrence of vice which you seem naturally endued with; but still with a regard to your own safety; and study more to reform than chastise, though the one cannot be effected without the other. A recovery in my case, and at my age, is impossible; the kindest wish of my friends is Euthanasia. Living or dying I shall always be yours."

Pope was not insensible to the affection and advice of his excellent friend. "If," says he in his reply, "it be the will of God, (which I know will also be yours,) that we must separate, I hope it will be better for you than it can be for me. You are fitter to live or die than any man I know. Adieu, my dear friend, and may God preserve your life easy, or make your death happy." The closing wish of this letter was soon after accomplished. Arbuthnot, finding his recovery hopeless, left Hampstead and returned to his house in Cork-street, Burlington-gardens, where he died on the 27th of February, 1734-5. Of his family, one son, Charles, entered into the church, and died shortly before his father; and another, George, filled the lucrative post of second-ary in the Remembrance-office, under Lord Masham.

As a wit and scholar, the character in which he is best known to us, Arbuthnot may justly be ranked among the most eminent men of an age distinguished by a high cultivation of intellect, and an almost exuberant display of wit and genius. To have been an equal sharer in the reputation of such men as Swift, Pope, Addison, Gay, were alone the highest praise; but as a satirist, and a writer of humour, Arbuthnot has been acknowledged by some of his most celebrated contemporaries to have been their superior. "His good morals," Pope used to say, "were equal to any man's; but his wit and humour superior to all mankind." "He has more wit than we all have," said Dean Swift to a lady, "and his humanity is equal to his wit." In addition to these brilliant qualities, the higher praise of benevolence and goodness is most deservedly due to him. His warmth of heart, and cheerfulness of temper, rendered him much beloved by his family and friends, towards whom he displayed the most constant affection and attachment. The character Swift has left of him is forcible in itself, most honourable to its subject, and written in the dean's own peculiar style: "Mr Lewis sends me an account of Arbuthnot's illness, which is a very sensible affliction to me, who, by living out of the world, have lost that hardness of heart, contracted by years and general conversation. I am daily losing friends, and neither seeking nor getting others. O, if the world had but a dozen Arbuthnots in it, I would burn my travels! But, however, he is not without a fault. There is a passage in Bede highly commending the piety and learning of the Irish in that age, when, after abundance of praises, he overthrows them all, by lamenting that, alas, they kept Easter at the wrong time of the year! so our doctor has every quality and virtue that can make a man amiable and useful, but, alas! he hath a sort of a slouch in his walk! I pray God protect him, for he is an excellent Christian, though not a catholic." Pope observed of him, that "he is a man that can do every thing but walk." As a politician, Arbuthnot was firmly and conscientiously attached to those high tory principles, from the evil operation of which the country was happily rescued by the seasonable accession of the house of Hanover. The part which he acted as a courtier and a favourite was probably a more important one than can now be ascertained, and the influence which both his situation and talents gave him over the affairs of the country must necessarily have been very extensive. Lord Orrery's character of him is on the whole so able and correct, that with it we shall conclude this brief account of his life: "Although he was justly celebrated for his wit and learning, there was an excellence in his character more amiable than all his other qualifications,—I mean the goodness of his heart. He has showed himself equal to any of his contemporaries in humour and vivacity, and he was superior to most men in acts of benevolence and humanity. His very sarcasms are the satirical sarcasms of good nature; they are like slaps on the face given in jest, the effects of which will raise a blush, but no blackness will appear after the blows. He laughs as jovially as an attendant upon Bacchus, but continues as sober and considerate as a disciple of Socrates. He is seldom serious, except in his attacks upon vice, and there his spirit rises with a manly strength, and a noble indignation. No man exceeded him in the moral duties of life, a merit still more to his honour, as the united powers of wit and genius are seldom submissive enough to confine themselves within the limitations of morality."

Sir Richard Blackmore.

DIED A. D. 1729.

THIS voluminous author was the son of an attorney at Corsham in Wilts. Cibber says that he was sent to Westminster school in his 13th year; and, according to Anthony Wood, he matriculated at St Edmund's hall, Oxford, in 1668. He is said to have been engaged for some time as a teacher in a school-establishment. But he cannot have long remained in that situation, for he spent a considerable time abroad soon after leaving the university, and studied physic and graduated at Padua.

On his return to London, he engaged in the practice of medicine, and became a fellow of the Royal college of physicians. In 1697 he was appointed physician in ordinary to William III., from whom he also received the honour of knighthood. His majesty was perhaps an admirer of Blackmore's poetry, as well as of his skill in physic: for Blackmore had already favoured the world with a heroic poem, in ten books, entitled 'Prince Arthur,' which, whatever fastidious readers may think of it now, had its admirers when it first appeared. "'Tis strange," says a contemporary writer, "that an author should have a gamester's fate, and not know when to give over. Had the city-bard stopped his hand at 'Prince Arthur,' he had missed knighthood, 'tis true, but he had gone off with some applause."¹ That Sir Richard had sufficiently exalted notions of the dignity of the poetical art is sufficiently evident from the terms in which he speaks of it in his preface to 'Prince Arthur.' After speaking of the respective design of tragedy, comedy, and lyric poetry, and representing the great aim and end of all true poetry, in whatever form, to be to excite men to virtue, and to deter them from vice; he proceeds: "But above all other kinds, epic poetry, as it is first in dignity, so it mostly conduces to this end. In an epic poem, where characters of the first rank or dignity, illustrious for their birth and high employment, are introduced, the fable, the action, the particular episodes, are so contrived and conducted, or at least ought to be, that either fortitude, wisdom, piety, moderation, generosity, some or other noble and princely virtues should be recommended with the highest advantage, and their contrary vices made as odious. To give men right and just conceptions of religion and virtue, to aid their reason in restraining their exorbitant appetites and impetuous passions, and to bring their lives under the rules and guidance of true wisdom, and thereby to promote the public good of mankind, is undoubtedly the end of all poetry. 'Tis true, indeed, that one end of poetry is to give men pleasure and delight; but this is but a subordinate, subaltern end, which is in itself a means to the greater and ultimate one before mentioned. A poet should employ all his judgment and wit, exhaust all the riches of his fancy, and abound in beautiful and noble expression, to divert and entertain others; but then it must be with this prospect, that he may hereby engage their attention, insinuate more easily

¹ T. Brown's works, vol. iv. p. 118.

into their minds, and more effectually convey to them wise instructions. 'Tis below the dignity of a true poet to take his aim at any inferior end. They are men of little genius, of mean and poor design, that employ their wit for no higher purpose than to please the imagination of vain and wanton people." He then proceeds to declare his conviction that his brother-poets "seem engaged in a general confederacy to ruin the end of their own art,—to expose religion and virtue, and bring vice and corruption of manners into esteem and reputation."

It was perhaps with the intention of better exemplifying his view of the true and legitimate province of poetry as the handmaid of virtue and religion, that Sir Richard's subsequent effusions partook so decidedly of a serious cast. In 1700 he published sundry paraphrases of portions of Scripture; and—unfortunately for himself—in the same year he ventured to employ his powers on a satirical poem, which drew down upon him the most incessant and bitter ridicule of all the leading wits, and even of some of the wittlings of the day. In T. Brown's works there are upwards of twenty different satirical pieces in verse against Blackmore, said to be written by Colonel Codrington, Sir Charles Sedley, Colonel Blount, Sir Samuel Garth, Sir Richard Steele, Dr Smith, Mr William Burnaby, the earl of Anglesy, the countess of Sandwich, Mr Manning, Mr Mildmay, Dr Drake, Colonel Johnson, Mr Richard Norton, &c. and most of these pieces are particularly levelled at our author's 'Satire upon Wit.' One topic of abuse against Blackmore was that he lived in Cheapside. He was sometimes called 'The Cheapside Knight,' and 'The City Bard;' and Garth's verses, in the collection just cited, are addressed 'to the merry Poetaster at Sadlers' Hall in Cheapside.' In some of the lampoons against him he was joined with Bentley; as in the following lines:

A monument of dulness to erect,
Bentley should write, and Blackmore should correct.
Like which no other piece can e'er be wrought,
For decency of style and life of thought,
But that where Bentley shall in judgment sit,
To pare excrescences from Blackmore's wit.*

Sir Richard was certainly not happy in the title of his piece 'A Satire upon Wit;' for it was not wit, but the abuse or rather prostitution of it, that the worthy knight meant to censure. Nevertheless, from the day of his appearance as a satirist, Sir Richard became the butt and sport of all who could wag a pen against him. Even such men as Dryden and Pope lost no opportunity of ridiculing him. The former somewhere says of Blackmore that he wrote his poetry "to the rumbling of his chariot wheels;" and the latter has a niche for him in the Dunciad.

In 1713 Sir Richard began a periodical paper called 'The Lay Monk' It appeared twice a-week, and was devoted to ethical and literary essays. Only forty numbers of it were published. The work which procured him the greatest reputation was his 'Creation, or a Philosophical poem, demonstrating the Existence and Providence of a God.' The fourth edition of this work appeared in 1718. Addison himself speaks of it in the following high terms. This work "was un-

* T. Brown's works, vol. iv. p. 70.

dertaken with so good an intention, and executed with so great a mastery, that it deserves to be looked upon as one of the most useful and noble productions in our English verse. The reader cannot but be pleased to find the depths of philosophy, enlivened with all the charms of poetry, and to see so great a strength of reason amidst so beautiful a redundancy of the imagination. The author has shown us that design in all the works of nature, which necessarily leads us to the knowledge of its first cause. In short, he has illustrated, by numberless and uncontestable instances, that divine wisdom which the son of Sirach has so nobly ascribed to the supreme Being in his formation of the world, when he tells us that he created her, and saw her, and numbered her, and poured her out upon all his works." The following lines are a favourable specimen of Sir Richard's "rumbling" versification :

" See how sublime th' uplifted mountains rise,
And with their pointed heads invade the skies ;
How the high cliffs their craggy arms extend,
Distinguished states, and sever'd realms defend ;
How ambient shores confine the restless deep,
And in their ancient bounds the billows keep ;
The hollow vales their smiling pride unfold ;
What rich abundance do their bosoms hold ?
Regard their lovely verdure, ravish'd view
The spring flowers of various scent and hue.
Not eastern monarchs, on their nuptial day
In dazzling gold and purple shine so gay,
As the bright natives of th' unlabour'd field,
Unvers'd in spinning, and in looms unskill'd.
See, how the rip'ning fruits the gardens crown,
Imbibe the sun, and make his light their own.
See the sweet brooks in silver mazes creep,
Enrich the meadows, and supply the deep ;
While from their weeping urns the fountains flow,
And vital moisture, where they pass, bestow.
Admire the narrow stream, and spreading lake,
The proud aspiring grove, and humble brake :
How do the forests and the woods delight ?
How the sweet glades and openings charm the sight ?
Observe the pleasant lawn and airy plain,
The fertile furrows rich with various grain ;
How useful all ? how all conspire to grace
Th' extended earth, and beautify her face ?¹ "

Sir Richard died at an advanced age, in 1729. If we cannot assign to him a high rank among the poets of his country, we feel warranted in attributing to him the higher praise of being one who never wrote but in the cause of virtue, and that at a time when vice had the countenance of the great, and piety was out of fashion. Duncombe, speaking of Sir Richard Blackmore, says, "this writer, though the butt of the wits, especially of Dryden and Pope, was treated with more contempt than he deserved. In particular, his poem on the creation has much merit. And let it be remembered that the resentment of those wits was excited by Sir Richard's zeal for religion and virtue ; by censuring the libertinism of Dryden, and the (supposed) profaneness of Pope.

Mr Addison appears to have had a great personal regard for Sir Richard Blackmore, and even Mr Pope and our poetical knight were

¹ Creation, p. 20, 21. b. i. edit. 1718.

upon terms of friendship so late as in the year 1714. This friendship was first broken by Sir Richard's accusing Mr Pope of profaneness and immorality, on a report from Curl, that he was author of a 'Travestie on the first Psalm.' Had it not been for this, all the knight's bad poetry would scarcely have procured him a place in the *Dunciad*. Perhaps Sir Richard was blameable in taking the fact for granted on so poor an authority as that of Curl. Whoever reads his censure of Mr Pope will not wonder at the severity of that eminent poet's resentment. It was as follows: 'I cannot but here take notice, that one of these champions in vice is the reputed author of a detestable paper, that has lately been handed about in manuscript, and now appears in print, in which the godless author has burlesqued the first psalm of David in so obscene and profane a manner, that perhaps no age ever saw such an insolent affront offered to the established religion of their country, and this, good heaven! with impunity. A sad demonstration this, of the low ebb to which the British virtue is reduced in these degenerate times.'³

Thomas Hearne.

BORN A. D. 1680.—DIED A. D. 1735.

THOMAS HEARNE, one of the most enthusiastic and indefatigable antiquaries that ever lived, was the son of George Hearne, parish-clerk of White Waltham, Berkshire. He was born at Littlefield-green in 1680, and received the first elements of instruction from his father, who kept a small school in the vicarage house of White Waltham. The poverty of the father induced him early to seek a menial employment for the son; but his natural abilities recommending him to the notice of his master, Mr Cherry of Shottesbrooke, he was placed by that gentleman at the free school of Bray, where, by dint of steady application, he made excellent progress in Greek and Latin, and in a short time so commended himself to his patron, that he entered him at Oxford under Dr White Kennet of Edmund-hall. Here the bent of his mind was early noticed by Dr Mill, who was at this time employed upon the appendix to his edition of the Greek Testament, and who gladly availed himself of Hearne's assistance in collating manuscripts. His patron, and other friends, also found him a good deal to do in this way.

In 1699 he took his bachelor's degree, and soon afterwards declined a proposal which was made to him by Dr Kennet to go to Maryland as one of Dr Bray's missionaries. He now became a daily visitor at the Bodleian library, where he gradually but rapidly amassed such an extensive and varied acquaintance with books, that, at the suggestion of Dr Hudson the librarian, he was appointed assistant-librarian in that noble repository of learning. Hearne had now nearly reached the summit of his ambition; his subsequent appointment as janitor of the public library crowned his wishes, and left him nothing more to desire of this world's honours. The keys of the library were to him the sceptres of a prouder kingdom than Britain's monarch ruled. His unwearied in-

³ Sir Richard Blackmore's *Essays*, vol. ii. p. 270.

dustry enabled him to make the fullest use of the literary treasures he commanded; and the fruits of his patient toil and massive erudition soon manifested themselves in a series of publications, chiefly of an antiquarian or archæological character, which he brought out in rapid succession betwixt the years 1702 and 1735.

In 1712 he became second keeper in the Bodleian library, and in 1713 was offered the place of librarian to the Royal society, and the keepership of the museum, which he declined, alleging that his circumstances did not permit him to leave Oxford. In 1714 he was elected architypographus, and esquire-beadle of civil law, in the university; but this appointment he soon afterwards resigned, on account of his conscientious objections which he had formed to the oaths which it required him to subscribe. For the same honourable reason he also, at the same time, resigned his under librarianship. His behaviour in this respect subjected him to the imputation of a secret leaning towards popery, but of this there is not the slightest evidence. He was a conscientious single-minded man, who loved the truth for its own sake so dearly, that he was equally ready to adhere to it in small as well as in great things. He died at the comparatively early age of fifty-five, in consequence of a severe cold and succeeding fever, brought on through imprudent excess of exertion in his favourite pursuits; so that it was truly said of him, he died "a martyr to antiquities."

Hearne was a man of very considerable attainments, and of unchanging devotion to studies of one particular class. It would be doing his memory great injustice to affect to represent him as a mere compiler of catalogues, and index-maker,—though he executed some most laborious works of the kind,—or a mole-eyed antiquarian, whose only delight was to burrow in worm-eaten parchments, and drag again into light the well-forgotten lumber of past ages. He brought a mind well-stored with the literature of antiquity to his task, and a judgment by no means despicable or greatly perverted. He directed his attention to many objects of real value, and has laid succeeding generations under obligation to his industry, to an extent of which few perhaps are aware. Still it must be confessed that the path of literature which he chose for himself, is by no means that which a truly great mind, conscious of its powers, and desirous of asserting them, would have selected. Yet Hearne was a man of talent in the real sense of the word, and it is astonishing with what an intensity of feeling he cherished his passion for antiquities. Among his papers in the Bodleian library, the following pious thanksgiving occurs for success vouchsafed to the author in his favourite researches: "O most gracious and merciful Lord God, wonderful in thy providence, I return all possible thanks to thee for the care Thou hast always taken of me. I continually meet with most signal instances of this thy providence, and one act yesterday, when I unexpectedly met with three old MSS.; for which, in a particular manner, I return my thanks, beseeching Thee to continue the same protection to me, a poor helpless sinner, and that for Jesus Christ his sake." A passion so ardent as this, for every thing bearing the stamp of antiquity, would of course blind its possessor to the due proportion, and even moral complexion of some things: hence we find Hearne severely censuring Henry VIII. for his sacrilegious attack on the property of the monks, and finding fault also with Bishop Burnet for insinuating any thing

against the morals of these most respectable gentry of a bygone age.¹ It was enough for this simple-hearted man, that the monks and monasteries of England had become, even in his days, things of the past, to insure for them his utmost veneration, and excite him to save them from obscurity, or vindicate them from aspersion. In the same spirit of entire devotedness to his one pursuit, he wished to have his grave distinguished after his death, only as the last resting-place of one "who studied and preserved antiquities."

He left his MS. collections to William Bedford of London, of whom Dr Rawlinson purchased them, and at his death bequeathed them with his own MSS. to the Bodleian library. His diary, which is preserved in that library, fills about a hundred and eighty small paper volumes. Many of Hearne's works have become scarce, and now bring high prices. His edition of Livy, in six volumes 8vo. Oxford, 1716, is praised by Dr Harwood. Of some of his works, such as his edition of the Itinerary of Sir John Leland, of the Collectanea of the same author, of John Ross's history of the Aluredi Annales, &c. only a very limited edition was printed. They are therefore highly prized by book-fanciers. Heming's chartulary, Oxford, 1723, 8vo. and the Textus Roffensis, Oxford, 1720, 8vo. are valuable ecclesiastical collections.

A life of Hearne, from his own manuscript, was published by Mr Huddesford in 1772.

Granville, Lord Lansdowne.

BORN A. D. 1667.—DIED A. D. 1735.

LORD LANSDOWNE was descended from an illustrious family, which traced their ancestry from Rollo, the first duke of Normandy. He was second son of Bernard Granville, and grandson of the famous Sir Bevil Granville, killed at the battle of Lansdowne, 1643. This nobleman received the first tincture of his education in France, under the tuition of Sir William Ellis, a gentleman who was eminent afterwards in many public employments. When but eleven years of age he was sent to Trinity college, Cambridge, where he remained five years, but at the age of thirteen was admitted to the degree of master of arts, having, before he was twelve years old, spoken a copy of English verses of his own composition, to the duchess of York, when her royal highness paid a visit to that university.

At the time when the nation was embroiled by the public distractions, occasioned by the efforts of King James II. to introduce popery, Lord Lansdowne did not remain an unconcerned spectator: he had early imbibed principles of loyalty, and as some of his forefathers had fallen in the cause of Charles I. he thought it was his duty to sacrifice his life also for the interest of his sovereign. However mistaken he might be in this furious zeal for a prince, the chief scope of whose reign was to overthrow the law and introduce absolute dominion, yet he appears to have been perfectly sincere. In a letter he wrote to his father upon the expected approach of the prince of Orange's fleet, he

¹ Bodleian Letters, No. CI. London: 1813.

expresses the most ardent desire to serve the king in person. We are not told whether his father yielded to his importunity, or whether he was presented to his majesty.

In 1696 his comedy called 'The She Gallants' was acted at the Theatre Royal in Lincoln's-inn Fields. He afterwards altered this comedy, and published it among his other works under the title of 'Once a Lover and always a Lover,' which, as he observes in the preface, is a new building upon an old foundation. "It appeared first under the name of 'The She Gallants,' and, by the preface then prefixed to it, it is said to have been the child of a child. By taking it since under examination so many years after, the author flatters himself to have made a correct comedy of it; he found it regular to his hand; the scenes constant to one place, the time not exceeding the bounds prescribed, and the action entire. It remained only to clear the ground, and to plant, as it were, fresh flowers in the room of those which were grown into weeds or were faded by time, to retouch and vary the characters, enliven the painting, retrench the superfluous, and animate the action, where it appeared the young author seemed to aim at more than he had strength to perform." The same year also his tragedy, entitled 'Heroic Love,' was acted at the theatre, on which occasion we find Dryden addressing verses to the author, which begin thus :

Auspicious poet ! wert thou not my friend,
How could I envy what I must commend ?
But since 'tis nature's law, in love and wit,
That youth should reign, and with'ring age submit,
With less regret those laurels I resign,
Which, dying on my brow revive, on thine.

Lord Lansdowne wrote also a dramatic poem, called 'The British Enchanters,' in the preface to which he observes, "that it is the first essay of a very infant muse, rather as a task at such hours as were free from other exercises than any way meant for public entertainment. But Mr Betterton having had a casual sight of it many years after it was written, begged it for the stage, where it found so favourable a reception as to have an uninterrupted run of at least forty days." To this Mr Addison wrote the epilogue.

Lord Lansdowne, partaking of the presumptuous folly of some of his betters, altered Shakspeare's 'Merchant of Venice,' under the title of 'The Jew of Venice.' The piece thus altered was acted with applause; the profits were designed for Mr Dryden, but upon that poet's death were given to his son. In 1702 he translated into English 'The Second Olynthian of Demosthenes.' He was returned member for the county of Cornwall in the parliament which met in November, 1710, and was soon after made secretary of war, next, comptroller of the household, and then treasurer, and sworn one of the privy-council. The year following he was created Baron Lansdowne of Bideford in Devonshire.

On the accession of George I. in 1714, he was removed by the prince from his treasurer's place; the next year he entered his protest against the bills for attainting Lord Bolingbroke and the duke of Ormond, and entered deeply into the scheme for raising an insurrection in the west of England, of which Lord Bolingbroke says, he was at the head, and represents him as possessed of the same political fire and

frenzy for the Pretender as he had shown in his youth for the father. Accordingly he was seized as a suspected person, and on the 26th of September, 1715, was committed prisoner to the Tower, where he continued till the 8th of February, 1717, when he was set free from imprisonment.

In 1719 he made a speech in the house of lords against the practice of occasional conformity, which is printed among his works. In 1722 his lordship withdrew to France, and continued abroad about ten years. At his return in 1732 he published a fine edition of his works in two volumes, quarto. The remaining years of his life were passed in privacy and retirement.

This nobleman died on the 30th of January, 1735, leaving no male issue. Mr Pope, with many other poets of the first eminence, have celebrated Lord Lansdowne, who seems to have been a good-natured agreeable nobleman. The lustre of his station, no doubt, procured him more incense than the force of his genius would otherwise have attracted; but he appears not to have been destitute of fine parts. Lord Lansdowne likewise wrote a mask called 'Peleus and Thetis.' His lordship's works have been often printed both in quarto and in duodecimo.

Thomas Yalden.

BORN A. D. 1671.—DIED A. D. 1736.

THOMAS YALDEN was the sixth son of Mr John Yalden of Sussex, and was born at Exeter in the year 1671. He received the basis of his education at the grammar-school belonging to Magdalene college, Oxford, and was in 1690, at the age of nineteen, admitted a commoner of Magdalene-hall, under the tuition of Josiah Pullen. In 1691 he was entered of Magdalene college, where he was soon distinguished by an accident, it is said, as fortunate as it was unlooked-for, which has been thus related: "It was his turn one day to pronounce a declamation; and Dr Hough the president, happening to attend, thought the composition too good to be the speaker's. Some time after, the doctor finding him a little irregularly busy in the library, set him an exercise for punishment; and, that he might not be deceived by any artifice, locked the door: Yalden, as it happened, had been lately reading on the subject given, and produced with little difficulty a composition which so pleased the president, that he told him his former suspicions, and promised to favour him."

Dr Johnson has preserved another account of Yalden, which does not show him in an equally favourable light. "When Namur was taken by King William, Yalden made an ode. There was never any reign more celebrated by the poets than that of William, who had very little regard for song himself, but happened to employ ministers who pleased themselves with the praise of patronage. Of this ode, mention is made in a humorous poem of that time, called 'The Oxford Laureate,' in which, after many claims had been made and rejected, Yalden is represented as demanding the laurel, and as being called to his trial, instead of receiving a reward.

'His crime was for being a felon in verse,
 And presenting his theft to the king ;
 The first was a trick not uncommon or scarce,
 But the last was an impudent thing.
 Yet what he had stolen, was so little worth stealing,
 They forgave him the damage and cost :
 Had he ta'en the whole ode, as he took it piece-mealing,
 They had fined him but tenpence at most.'

The poet whom he was charged with robbing was Congreve." In 1701 he became fellow of his college ; and in 1702, entering into orders, he was preferred to a living in Warwickshire, and chosen lecturer on moral philosophy. On the accession of Queen Anne, he is said, by the author of 'The Biographia,' to have declared himself of the party who had the distinction of high-churchmen. In 1706 he was received into the family of the duke of Beaufort ; and in 1707 he took the degree of doctor of divinity. Shortly after this, he resigned his fellowship and office of lecturer, and was preferred to the rectories of Chalton and Cleanville, two adjoining towns and benefices in Hartfordshire, besides which, he held the prebends or sinecures of Deans, Hains, and Pendles, in Devon.

In 1713 he was appointed preacher of Bridewell hospital, on the advancement of Dr Atterbury to the see of Rochester. This situation he retained until his decease, which occurred on the 16th of July, 1736, in the sixty-sixth year of his age.

When the outcry was raised about 'Atterbury's plot,' Yalden, who was acquainted with the bishop, and more intimately acquainted with Kelly, the bishop's secretary, was suspected and taken into custody. On being examined, the charge urged against him was, "a dangerous correspondence with Kelly:" the correspondence he admitted, but denied its treasonable or dangerous tendency. An order was issued for the seizure of his papers, in which nothing was found which could determine him guilty of the crime imputed to him ; except the two words "thorough-paced doctrine," as such were discovered in a pocket-book. Yalden was ordered to explain these words, his examiners considering them of a treasonable character : he said, "they had been in his pocket-book from the time of Queen Anne, and he was ashamed to mention the cause of their having been thus noticed by him." The fact, however, was, that he had gratified his curiosity by going one day to hear the famous Daniel Burgess ; and those words were marked down as a memorandum of Burgess's warning to his congregation ; "to beware of that doctrine which, coming in at one ear, passeth through the head, and goeth out at the other !" Nothing worse appearing against him, he was liberated.

"Of his poems," Dr Johnson says, "many are of that irregular kind, which, when he formed his poetical character, were supposed to be Pindaric. Having fixed his attention on Cowley as a model, he has attempted in some sort to rival him, and has written his 'Hymn to Darkness,' evidently as a counterpart to Cowley's 'Hymn to Light,'" to which, however, it is inferior in point of poetical merit, though its imagery may perhaps be equal. By quoting the opening verses of Cowley's hymn the correspondence of Yalden's to it will at once be seen :

"First-born of Chaos, who so fair did come
 From the old negro's darksome womb !—
 Which, when it saw the lovely child,
 The melancholy mass put on kind looks and smiled !

Thou tide of glory, which no rest dost know,
 But e'er dost ebb, and ever flow !—
 Thou golden shower of a true Jove,
 Who doth in thee descend, and heaven to earth make love !"

This hymn seems to be his best performance ; and is for the most part imagined with great vigour, and expressed with great propriety.

Jacob Tonson.

BORN A. D. 1650.—DIED A. D. 1736.

THIS distinguished bibliopole was the son of a barber-surgeon in Holborn. He opened shop as a bookseller in 1678. His means must have been very limited at this period, for, in order to effect the purchase of Dryden's 'Spanish Friar,' in 1681, he was obliged to get a brother bibliopole to take a share in the transaction. It was the success of this piece, however, and the fortunate purchase he made of the 'Paradise Lost,' that laid the foundation of his future prosperity and wealth. Dryden's publications proved remarkably successful, and Tonson managed to put a large share of the profits arising from them into his own pocket. Sir Walter Scott, in his life of Dryden, has exhibited some of the correspondence which passed betwixt the worthy bibliopole and the poet, in which Tonson continually appears the shrewd, calculating, penurious tradesman. Speaking of the translations from Ovid which Dryden had executed for Tonson's 'Miscellany of Poems,' the latter hesitates about the payment, alleging that "he had only 1446 lines for fifty guineas, when he expected to have had at the rate of 1518 lines for forty guineas," and shrewdly adding that he had "a better bargain with Juvenal, which is reckoned not so easy to translate as Ovid." Dryden received from Tonson fifty pounds for each book of his translation of the Georgics and the Æneid ; and it is clear that Jacob drove a very good and profitable bargain for them at that price, for Dryden repeatedly complains that he was acting unfairly by him, and occasionally breaks into a downright quarrel with the bibliopole, who, in the end, however, always bends before the storm, and contrives to pacify the incensed bard. One sore ground of disagreement, betwixt the publisher and his author, originated in Tonson's wish to compliment King William. "With this view," says Sir Walter Scott, "the bookseller had an especial care to make the engraver aggravate the nose of Æneas in the plates, into a sufficient resemblance of the hooked promontory of the deliverer's countenance, and, foreseeing Dryden's repugnance to this favourite plan, he had recourse, it would seem, to more unjustifiable means to further it ; for the poet expresses himself as convinced that, through Tonson's means, his correspondence with his sons, then at

¹ Simmons, to whom Milton originally sold the copy-right, transferred it to Brabason Aylmer for £25, who resold it, in 1688 and 1690, to Tonson, at a considerable profit.

Rome, was intercepted." This manœuvre of Tonson's gave rise to the following epigram :

Old Jacob, by deep judgment swayed,
To please the wise beholders,
Has placed old Nassau's hook-nosed head
On young Æneas' shoulders.

To make the parallel hold tack,
Methinks there's little lacking ;
One took his father pick-a-back,
And t'other sent his packing.

"It was probably," observes Sir Walter, "in the course of these bickerings with his publisher that Dryden, incensed at some refusal of accommodation on the part of Tonson, sent him three well-known, coarse, and forcible lines, descriptive of his personal appearance. 'Tell the dog,' said the poet to the messenger, 'that he who wrote these can write more.' But Tonson, perfectly satisfied with this single triplet, hastened to comply with the author's request, without requiring any further specimen of his poetical powers."

Tonson's 'Miscellany of Poems' proved an excellent speculation for himself, however little it did for the contributors. It contains not a little good poetry, but degraded by the admixture of many grossly obscene and indelicate pieces. With the celebrated association, entitled the Kit-cat club, Tonson had the good fortune to have his name very closely associated, during the last twenty years of its existence. It consisted of a number of Whig noblemen and gentlemen, who originally associated, doubtless, for political purposes ; but their ostensible object was the encouragement of literature and the fine arts. In Ned Ward's 'Secret History of Clubs,' there is a curious account of the origin of the Kit-cat, which we will here extract for the amusement of our readers :

"This ingenious society of Apollo's sons, who, for many years, have been the grand monopolizers of those scandalous commodities in this fighting age, viz. wit and poetry, had first the honour to be founded by an amphibious mortal, chief-merchant to the muses, and, in these times of piracie, both bookseller and printer ; who, many years since, conceived a wonderful kindness for one of the greasy fraternity, then living at the end of Bell-court in Gray's Inn lane. This worthy, finding out the knack of humouring his neighbour Jacob's palate, had, by his culinary qualifications, so highly advanced himself in the favour of his good friend, that, through his advice and assistance, he removed out of Gray's Inn lane, to keep a pudding-pie shop near the Fountain tavern in the Strand ; encouraged by an assurance that Jacob and his friends would come every week to storm the crusty walls of his mutton-pies, and make a consumption of his custards. About this time, Jacob, who, having wriggled himself into the company of a parcel of poetical young sprigs that had just weaned themselves of their mother-university, and by their prolific parts, and promising endowments, had made themselves the favourites of the late bountiful Mæcenas,² who had generously promised to be an indulging father to the rhyming brotherhood, who

² Lord Dorset.

had united themselves in friendship, but were as yet unprovided for. So that now, between their youth and the narrowness of their fortunes, being just in the zenith of their poetic fury, Tonson had a fair prospect of feathering his nest by his new profitable chaps, who, having more wit than experience, put but a slender value as yet upon their maiden-performances. Besides, the happy acquaintance of these sons of Parnassus gave him a lucky opportunity of promoting the interest of his beloved engineer, so skilled in the manufacture of cheese-cakes, pies, and custards; so that Tonson, to ingratiate himself with his new set of authors, invited them to a collation of oven-trumpery at his friend's house, where they were nobly entertained with as curious a batch of pastry-delicacies as ever were seen at the winding-up of a lord-mayor's feast upon the day of his triumph." . . . "Jacob wisely observing the good effects of this pastry entertainment, and finding that pies to poets were as agreeable food as ambrosia to the gods, very cunningly proposed their weekly meeting at the same place; and that himself would be obliged to continue the like feast every club-day, provided they would do him the honour to let him have the refusal of all their juvenile productions; which generous proposal was very readily agreed to by the whole poetic clan; and the cook's name being Christopher—for brevity called Kit—and his sign being the Cat and Fiddle, they very merrily derived a quaint denomination from puss and her master, and from thence called themselves the Kit-cat club." We are by no means certain, that, in this account, we have the particulars of the origin of this celebrated club. Mr Chalmers, in the notes to his edition of the *Spectator*, says: "It was originally formed in Shore lane, about the time of the trial of the bishops, for a little free evening conversation; but, in Queen Anne's reign, comprehended above forty noblemen and gentlemen of the first rank and quality, merit and fortune, firm friends to the Hanoverian succession." Whatever may have been the actual origin and objects of this celebrated association, it appears that Tonson soon became a most indispensable personage in it. The duke of Somerset, writing to him in June, 1703, says, "our club is dissolved till you revive it again, which we are impatient of;" and, in a letter under the date of July, 1703, Vanbrugh assures Tonson, "the Kit-cat will never meet without you, so you see here's a general stagnation for want of you."

Tonson realized a handsome fortune, and retired from business, about the year 1720, to his estate in Herefordshire, where he died in 1736.

John Strype.

BORN A. D. 1643.—DIED A. D. 1737.

JOHN STRYPE, celebrated for his historical productions, still more so for his vestigial researches, was the son of John Strype, a merchant and silk-throwster. He is said to have been born at Stepney, in November, 1643; but he calls himself a native of London, and his baptism does not occur in the register at Stepney, though the names of some of his brothers and sisters are there entered, and his father lies buried in the church-yard. He received his academic education at

Catherine-hall, Cambridge, where he took the degree of M. A. and succeeded to one of the college livings; being, in 1669, presented to the rectory of Theydonboys in Essex, which he resigned the same year, for, it is said, the rectory of Leyton; but this does not appear to be correct: it was for the vicarage, which was of very small value, and being vacant in the year 1669, the patron suffered the inhabitants to make choice of whomsoever they deemed the most worthy. Mr Strype was consequently elected, and the same year the parishioners signed an instrument, by which they pledged themselves to subscribe certain sums annually for his support. The subscription of Sir Michael Hicks, who seems, in this laudable and voluntary assessment, to have taken the lead, was eight pounds per annum,—in those days a considerable sum. In 1674 Mr Strype was licensed by the bishop of London as priest and curate, to officiate during the period that the vicarage remained in abeyance; by virtue of this license, and the superior virtue of his character, he remained unmolested in its profits till his death. Three years after he was licensed he expended £140 of his own money, in addition to the contributions of the parishioners, in rebuilding the vicarage-house at Leyton, which the parliamentary surveyors had, seventeen years before, declared to be in a ruinous state. He was chosen lecturer of St John's, Hackney, where he died on the 11th of December, 1737, having attained the very great age of ninety-four years. Of his multifarious works it is—as they were, we are told, in number concomitant to the length of his existence—impossible to speak with accuracy; but his principal works may be nearly comprised in the following list, viz. ‘Annals of the Reformation:’ ‘Ecclesiastical Memoirs, including the lives of Sir Thomas Smith, secretary of state to Edward VI.; Sir John Cheke, first tutor, and afterwards secretary to the same prince; Bishop Aylmer; the Archbishops Parker, Grindall, Whitgift, Cranmer, &c.:’ ‘Additions to Stow’s Survey of London:’ several sermons, &c.

Eustace Budgell.

BORN A. D. 1685.—DIED A. D. 1737.

THIS ingenious writer, the relation and friend of Addison, was the son of Gilbert Budgell, D. D. of St Thomas, near Exeter, and was born in 1685. His mother was the only daughter of Dr Gulston, bishop of Bristol.

He was sent at an early period to Christ-church, Oxford. After a residence of some years at the university, he entered of the Inner Temple, in obedience to his father’s wish. The serious profession of the law, however, was by no means agreeable to the young and gay collegian, whose chief ambition was to figure as the associate and compeer of the leading wits of the day. His acquaintance with Addison procured him the wished-for introduction to the best literary society of the metropolis; and when his friend went to Ireland, as secretary to Lord Wharton, Budgell accompanied him as one of his clerks. He was at this time about twenty-five years of age.

During his first visit to Dublin, Budgell contributed some papers to the *Tatler*; he also rendered material assistance to Addison in conduct-

ing the *Spectator*. All the papers in the first seven volumes of that work which are marked X, being twenty-eight in number, were written by him; besides which, the eighth volume was conducted by Addison and himself, without the assistance of Sir Richard Steele. Our author's speculations, which are easy and elegant, met with general approbation: they are much in Addison's manner, but not equally close and strong. They have the appearance of Addison in undress. While Budgell was concerned in the *Spectator*, he wrote a humorous epilogue to Ambrose Phillips's '*Distressed Mother*;' which was received with such uncommon applause, that it was called for by the audience during the whole run of that tragedy, and continued to be spoken many years after at the representation of the same play. The propriety of this epilogue, and of epilogues of the like kind, was attacked by a writer in the *Spectator*; and the defence of it was undertaken, in the same paper, by Budgell himself, who was by no means sparing in the praises of his own production. Indeed he was not ashamed, during the representation of the '*Distressed Mother*,' to sit in the pit and call for the epilogue. About this period he also wrote several epigrams and songs, which ranked him among the wits of the time, and, in conjunction with Addison's known affection for him, occasioned him to be generally noticed and caressed.

In 1711 he succeeded, by the death of his father, to £950 a-year. Notwithstanding this accession of fortune, he did not alter his mode of living; he adhered closely to business, and gave general satisfaction in the discharge of his office. Nor did the literary engagements of our author interfere with his official duties. He rose gradually in his office, till, upon the appointment of Addison, in 1714, to be principal secretary to the earl of Sunderland, lord-lieutenant of Ireland, Budgell was promoted to be under-secretary. He was also made chief-secretary to the lords-justices of Ireland, and deputy clerk of the council. These preferments, of which he took possession in the latter end of the year 1714, brought him into such notice that he was elected a member of the Irish parliament, where he became an able speaker. When he first entered on the secretary's place, he received considerable annoyance from the obstinacy of some tory clerks in the office, who refused to serve under him, secreted the books, and endeavoured to throw every thing into confusion. But he surmounted these embarrassments with a resolution, assiduity, and ability, which gained him much honour and credit. When Addison, in 1717, became one of the principal secretaries of state, he procured for Budgell the place of accomptant and comptroller-general of Ireland. There were some thoughts, at that time, of making him under-secretary to his relation and friend; but it was ultimately deemed more expedient for his majesty's service, that he should continue to be employed in the Irish affairs.

Hitherto Budgell's career had been equally fortunate and honourable. It was now destined to a sad reverse. The nomination of the duke of Bolton to the lord-lieutenancy of Ireland, in April, 1718, was the crisis of our author's fate. "When his grace," says Dr Kippis, "went over to that kingdom, he carried with him a Mr Edward Webster, who had been an under-clerk in the treasury in England, and made him a privy-counsellor and his principal secretary. This gentleman, it is said, insisted upon quartering a friend upon the under-secre-

tary, who had too high an opinion of his own talents and importance to bear with patience such unworthy treatment. He not only positively declared, that he would never submit to any such condition, but treated Mr Webster himself, his family, education, and abilities, with the utmost contempt. Nay, Mr Budgell was so indiscreet as to write a lampoon, in which the lord-lieutenant was not spared; and completed his indiscretion by suffering it to be published, in opposition to Mr Addison's opinion, who urged that it would be prejudicial both to his interest and reputation. The discontents and quarrels at length rose to such a height, that the duke of Bolton, in support of his secretary, superseded Mr Budgell, and soon after got him removed from the place of accomptant-general."

Budgell instantly returned to England with the intention of laying his case before the public in that country. Addison, who well knew the hopelessness of his friend's intention, endeavoured to dissuade him from making any public appeal; but he reasoned with a deaf man. Budgell published his case, and the public took such an interest in it, that no less than eleven hundred copies of the pamphlet were sold in one day. He soon after lost his best friend, in the death of Addison; and deeply offended his political patron, the earl of Sunderland, by a pamphlet on the peerage bill.

In 1720 Budgell was led away with many others, by the South sea scheme. He deeply engaged in that delusive undertaking, and speedily lost by it upwards of £20,000. The duke of Portland would now have taken him as his secretary to Jamaica, but government interfered, and forbade the appointment. This act of the ministry irritated Budgell to the last degree; his resentment knew no bounds; he now spent his time in writing virulent pamphlets against Sir Robert Walpole, and his money in attempting to get into parliament, where he might more effectually annoy his enemies.

Towards the close of the year 1732, Budgell began a weekly pamphlet, called 'The Bee,' which was extracted, in a great measure, from the newspapers; and comprehended likewise the purposes of a magazine. This was carried on till it amounted to about a hundred numbers.¹ But, at length, in consequence of quarrelling with his booksellers, and filling the pamphlet with his own personal disputes and concerns, he was obliged to drop the undertaking. During the progress of this work, Dr Matthew Tindal died, and left by will £2100 to Budgell. A bequest so extraordinary,—so disproportionate to Dr Tindal's circumstances, and injurious to his nephew,²—and so contrary to his known intentions and conduct,—surprised all, and excited a suspicion that there had been some unfair dealing in the matter. In the contest that ensued between Mr Nicholas Tindal and our author, many suspicious circumstances were elicited; and, in the end, the will was set aside. It is thought that Budgell had had some concern in publishing Dr Tindal's 'Christianity as old as the Creation;' and it was the doctor's request, in his last testament, that the second part of that performance, and his other pieces, collected into a volume, should be given to the public by our author. This he frequently spoke of doing, and

¹ It is usually bound up in eight volumes octavo.

² The Rev. Mr Nicholas Tindal, the translator of Rapin.

of adding a life of his deceased friend ; but he never carried his designs into execution. It was reported that Dr Conybeare was rewarded with the deanery of Christ-church, for answering the first part of ' Christianity as old as the Creation.' Budgell used to say, that he hoped the dean would live a little while longer, that he might have the pleasure, by the publication of the second part, of making him a bishop. An attempt so nefarious as this met with the castigation which it merited in the papers and journals of the day. Pope, who had been very fiercely attacked in one of the ' Bees,' alludes to this foul stain on the character of his adversary, in these two lines of the prologue to his satires :

"Let Budgell charge low Grub-street on my quill,
And write whate'er he please—except my will."

Budgell, now equally ruined in character and in fortune, and totally unsupported by the consolations of religion, at length came to the dreadful resolution of annihilating at once his earthly miseries and existence, —a resolution which he effected by throwing himself into the Thames, while shooting London bridge. On his bureau the unhappy man had left the following sentence written on a slip of paper, and intended as a vindication of the rash act he was about to commit :

"What Cato did, and Addison approved,
Cannot be wrong."

It is hardly necessary to observe that this insinuation, that Addison gave his approbation to self-murder, is wholly groundless.

"The style of Budgell," says Dr Drake, "is in many of these essays, a very happy imitation of the Addisonian manner ; if it possess not all the mellowness and sweetness of his original, it is neat, unaffected, and clear ; and, in general, more correct and rounded than the diction of Steele. The assertion of Dr Johnson, however, should not here be forgotten ; who declared, that ' Addison wrote Budgell's papers, at least mended them so much, that he made them almost his own.' Yet the doctor's authority, it must be recollected, is merely that of tradition ; nor is it likely that Addison would take such elaborate trouble with these papers, or that Budgell would submit to a castigation so complete as to warrant the imputation.

"To have entered with perfect accuracy into the conception and keeping of a character so original as that of Sir Roger de Coverley, is the still greater merit of Budgell. In this respect he is certainly superior to Steele ; and his description of the Hunt in No. 116, in which the knight makes so delightful and appropriate a figure, is a picture that one would not exchange for volumes of mediocrity.

"The humour and wit of Budgell appears to advantage in several of his communications ; especially in his observations on Beards, on Country Wakes ; in his relation of Will Honeycomb's Amours, and in his detail of the effects of the Month of May on Female Chastity. On this last subject he has copied the graceful composition and sly humour of Addison with peculiar felicity ; and his admonitions to the fair sex, during this soft and seductive season, combine such a mixture of pleasing imagery, moral precept, and ludicrous association, as to render the essays which convey them some of the most interesting in the Specta-

tor. They recall forcibly to my recollection some lines of exquisite beauty and feeling, which the amiable Thomson, on a similar topic, addresses to his lovely country-women :

Flush'd by the spirit of the genial year,
Now from the virgin's cheek a fresher bloom
Shoots, less and less, the live carnation round ;
Her lips blush deeper sweets ; she breathes of youth ;
The shining moisture swells into her eyes
In brighter flow ; her wishing bosom heaves
With palpitations wild ; kind tumults seize
Her veins, and all her yielding soul is love.
From the keen gaze her lover turns away,
Full of the dear ecstatic power, and sick
With sighing languishment. Ah then, ye fair !
Be greatly cautious of your sliding hearts :
Dare not th' infectious sigh ; the pleading look,
Downcast, and low, in meek submission drest,
But full of guile. Let not the servent tongue,
Prompt to deceive, with adulation smooth,
Gain on your purpos'd will. Nor in the bower
Where woodbines flaunt, and roses shed a couch,
While Evening draws her crimson curtains round,
Trust your soft minutes with betraying man."

Spring, ver. 960 to 990.

John Asgill.

DIED A. D. 1738.

JOHN ASGILL was born about the middle of the 17th century, and educated in Lincoln's-Inn under Mr Eyre, a very eminent lawyer. He possessed a whimsical vein of humour, which displayed itself in several publications, in which there was a strange mixture of gravity and mirth. In 1698 he published 'Several Assertions proved, in order to create another Species of Money than Gold and Silver,' and 'An Essay on a Registry for Titles of Lands.' These were in the year 1700 followed by a most fanciful and enthusiastic work, entitled 'An Argument proving, that, according to the Covenant of eternal life, revealed in the Scriptures, man may be translated from hence without passing through Death,' &c. This performance raised a general outcry against the author as an infidel and blasphemer ; and after Asgill had passed two years in Ireland, practising the law with so much success, that he was enabled to purchase an estate, and obtain a seat in the Irish parliament, he had the mortification to be expelled from the house, as a person whose blasphemous writings rendered him unworthy to be one of the representatives of a Christian people. On his return to England, however, he found means to obtain a return to the British parliament in 1705, from the borough of Bramber in Sussex, and enjoyed his seat two years. A neglect and contempt of economy, which was one of the prominent features of his character, now involved him in extreme embarrassment ; and, during an interval of privilege, his person was seized for debt, and committed to the Fleet prison. On the opening of the next session of parliament, in 1707, he was demanded out of custody by the sergeant-at-arms, and resumed his seat. But many persons,

particularly the new members from Scotland, in this first session of the first British parliament, thought it a disgrace, that a debtor, who enjoyed his liberty only under privilege, should sit in the house; and it was resolved to make the publication, which had given such general offence, the ground of his expulsion. A committee was appointed, which reported that the book contained several blasphemous expressions, and seemed intended to expose the scriptures; and, notwithstanding a very spirited defence, in which Asgill solemnly protested, that he did not publish the treatise with any intention to expose the scriptures, but under a firm belief of their truth, as well as of the truth of his argument, he was expelled.

From this time Asgill grew daily more involved in debt; and he was soon laid in the King's-bench prison by his creditors. Here he remained through the long period of thirty years, furnishing himself with amusement, and occasional supplies, by writing pamphlets, chiefly political, against the Pretender, and by practising in the way of his profession. Notwithstanding misfortunes, which must have been at least accompanied with a consciousness of indiscretion, he retained great vivacity of spirits, and powers of entertaining conversation, till his death, which happened in the rules of the King's-bench in 1738, at the age of fourscore, or, according to some accounts, of near a hundred.

Thomas Tickell.

BORN A. D. 1686.—DIED A. D. 1740.

THIS gentleman, well-known to the world by the friendship and intimacy which subsisted between him and Mr Addison, was the son of the Rev. Richard Tickell, and was born in 1686, at Bridekirk in Cumberland. In 1701 he was sent to Queen's college, Oxford; in 1708 he was made master of arts, and in 1710 was chosen fellow; for which, as he did not comply with the statutes by taking orders, he obtained a dispensation from the crown. In the year 1726 he married at Dublin, and in that year vacated his fellowship.

While he was at the university he addressed some verses to Mr Addison on his opera of 'Rosamond,' which so effectually recommended him to that gentleman that he held him in esteem ever afterwards. He produced another piece of the same kind on 'Cato,' but not with equal happiness. When Mr Addison went into Ireland, as secretary to Lord Sunderland, he carried Tickell with him and employed him in business; and when he afterwards, in 1717, rose to be secretary of state, he conferred the place of under-secretary on Mr Tickell. On Mr Addison's resigning the secretaryship, Mr Craggs, who succeeded him, continued Tickell in his place, which he held till that gentleman's death. Addison had communicated to Sir Richard Steele his design of preferring Mr Tickell to be his under-secretary, which Sir Richard warmly opposed. He observed that Tickell was of a temper too enterprising to be governed. This produced a great animosity between Sir Richard and Tickell, which subsisted during their lives. Tickell, in his life of Addison, prefixed to his own edition of that great man's works—for when Addison died he left him the charge of publishing his

works—throws out some unmannerly reflections against Sir Richard, who was at that time in Scotland as one of the commissioners on the forfeited estates. Upon Sir Richard's return to London he dedicated to Mr Congreve, Addison's comedy, called 'The Drummer,' in which he took occasion, very smartly, to retort upon Tickell, and clear himself of the imputation laid to his charge, namely, that of taking to himself the merit of Mr Addison's papers in 'The Spectator.'

About the year 1713, Tickell published 'The Prospect of Peace,' addressed to his excellency the lord-privy-seal, which met with so favourable a reception from the public, that six editions were speedily sold. Upon this poem Addison bestowed many encomiums. 'The Royal Progress,' which Mr Tickell meant as a compliment to George I. on his arrival in the British dominions, is also mentioned in 'The Spectator' in opposition to such performances as are generally written in a swelling style, and in which the bombast is mistaken for the sublime. His imitation of 'The Prophecy of Nereus' was written about the year 1715, and was intended as a ridicule upon the earl of Mar's enterprise, which he prophecies will be crushed by the duke of Argyle. The 'Epistle from a Lady in England to a Gentleman at Avignon,' stands high among party-poems. The great propensity of the Jacobites to place confidence in imaginary means, and to construe all extraordinary appearances into ominous signs of the restoration of their king, is most happily noticed in this poem. 'Kensington Gardens' is the longest of Tickell's poems. The fiction is framed partly of Grecian deities and partly of Gothic fairies. The versification is harmonious, and the language elegant.

Tickell's translation of the first book of 'The Iliad' was published much about the same time with Pope's. Steele, in his dedication of 'The Drummer' to Mr Congreve, gives it as his opinion that Addison was himself the author. Pope also considered Addison as the writer of Tickell's version. These translations, published at the same time, were certainly meant as rivals to one another. We cannot convey a more adequate idea of this than in the words of Pope, in a letter to James Craggs, Esq. dated 15th July, 1715. "Sir,—They tell me the busy part of the nation are not more busy about whig and tory than these idle fellows of the feather, about Mr Tickell's and my translation. I, like the tories, have the town in general, that is, the mob, on my side; but it is usual with the smaller party to make up in industry what they want in number, and that is the case with the little senate of Cato. However, if our principles be well considered, I must appear a brave whig, and Mr Tickell a rank tory. I translated Homer for the public in general, he, to gratify the inordinate desires of one man only. We have, it seems, a great Turk in poetry who can never bear a brother on the throne; and has his mutes too, a set of meddlers, winkers, and whisperers, whose business it is to strangle all other offsprings of wit in their birth. The new translator of Homer is the humblest slave he has, that is to say, his first minister: let him receive the honours he gives me, but receive them with fear and trembling: let him be proud of the approbation of his absolute lord; I appeal to the people as my rightful judges and masters; and if they are not inclined to condemn me, I fear no arbitrary high-flying proceeding from the court-faction at Button's. But after all I have said of this great man,

there is no rupture between us ; we are each of us so civil and obliging that neither thinks he is obliged ; and I, for my part, treat with him as we do with the grand monarch, who has too many great qualities not to be respected, though we know he watches any occasion to oppress us."

Pope did not long consider Tickell as the translator of the first book of the 'Iliad.' He suspected that version to have been Addison's ; and the reasons for his suspicion we shall literally transcribe from Mr Spence's 'Collection.' "There had been a coldness between Mr Addison and me for some time, and we had not been in company together for a good while any where but at Button's coffee-house, where I used to see him almost every day. On his meeting me there one day in particular, he took me aside, and said he should be glad to dine with me at such a tavern, if I staid till those people were gone—Budgell and Phillips. We went accordingly, and after dinner Mr Addison said that he had wanted for some time to talk with me ; that his friend Tickell had formerly, while at Oxford, translated the first book of the 'Iliad ;' that he designed to print it, and had desired him to look it over ; that he must therefore beg that I would not desire him to look over my first book, because if he did it would have the air of double-dealing. I assured him that I did not at all take it ill of Mr Tickell that he was going to publish his translation ; that he certainly had as much right to translate any author as myself, and that publishing both was entering on a fair stage. I then added that I would not desire him to look over my first book of the 'Iliad,' because he had looked over Mr Tickell's, but could wish to have the benefit of his observations on my second, which I had then finished, and which Mr Tickell had not touched upon. Accordingly I sent him the second book next morning, and Mr Addison a few days afterwards returned it with very high commendations. Soon after it was generally known that Mr Tickell was publishing the first book of the 'Iliad,' I met Dr Young in the street, and upon our falling into that subject the Doctor expressed a great deal of surprise at Tickell's having had such a translation so long by him. He said that it was inconceivable to him, and that there must be some mistake in the matter ; that each used to communicate to the other whatever verses they wrote, even to the least things ; that Tickell could not have been busied in so long a work there without his knowing something of the matter ; and that he had never heard a single word of it till on this occasion. This surprise of Dr Young, together with what Steele has said against Tickell in relation to this affair, make it highly probable that there was some underhand-dealing in that business ; and indeed Tickell himself, who is a very fair worthy man, has since in a manner as good as owned it to me—(Mr Pope.)—When it was introduced into a conversation between Mr Tickell and Mr Pope by a third person, Tickell did not deny it, which, considering his honour and zeal for his departed friend, was the same as owning it." Upon these suspicions Pope always, in his 'Art of Sinking,' quotes this book as the work of Addison.

In June, 1724, Mr Tickell was appointed secretary to the lords-justices of Ireland, a place of great honour, and which he held till his death, which happened at Bath, on the 23d of April, 1740.

Edmund Halley.

BORN A. D. 1656.—DIED A. D. 1742.

THIS distinguished astronomer and mathematician was born in the village or hamlet of Huggerstone, in the neighbourhood of London, in the year 1656. His father was a soap-manufacturer, and had amassed a large fortune in that business. His son Edmund early displayed very promising abilities, which induced the family to think he might be fitted for some better occupation than that of a soap-boiler. He was therefore placed at a suitable age in St Paul's school, where the learned Dr Thomas Gale was head-master. Here he made rapid progress in classical attainments, and at the age of fifteen became captain of the school. His attainments were even then not limited to the classics. His taste and inclinations seemed to incline to mathematics, in which, before the age of sixteen, he had made very respectable progress. So early as his seventeenth year he had observed the variations of the magnetic needle, and had acquired considerable knowledge of astronomy. In the year 1673, he entered as a commoner of the Queen's college, Oxford, where he applied with extraordinary diligence to mathematics and astronomy. His father, though no philosopher, had acuteness enough to perceive the bent of his son's mind, and was willing to afford him every encouragement in its cultivation. No expense was spared in supplying him with books and instruments of all kinds. Such was the early and rapid progress of young Halley, that at the age of nineteen he communicated to the world 'The direct and geometrical Method of finding the Aphelia and Eccentricity of the Planets,' a desideratum which had been long sought by astronomers. Soon after he made other improvements in the science of astronomy; and in June, 1675, determined the motion of the sun on its own axis by discovering a spot on its surface, a fact which was not previously ascertained. The same year he made another important discovery; the occultation of Mars by the moon, which enabled him to determine the longitude of the Cape of Good Hope in opposition to the theory of the French philosophers. While he remained at Oxford, he made several other important and useful discoveries, particularly the motions of Saturn and Jupiter, and the method of constructing eclipses of the sun, &c. He proceeded with great avidity and eminent success to prosecute his researches, and formed the design of completing the scheme of the whole heavens, by the addition of those stars which lie too near the south pole to be observed by the astronomer in these northern parts of the world. He announced his intention to the secretary of state, Sir Joseph Williamson, and other official persons. He was accordingly supplied with a letter from his majesty, Charles II. to the East India company, who engaged to convey him to the island of St Helena, and supply him with every accommodation necessary for his purpose. At the age of twenty he embarked upon this undertaking; and, in three months, was pursuing his observations at the appointed spot. In two years he returned home, having completed a planisphere, in which, with the utmost accuracy, he had laid down the exact places of all the stars near

the south pole. His labours were presented to the king, who was pleased to express his high gratification, and to grant him a letter of mandamus to the university of Oxford for the degree of M. A. The same year he was elected fellow of the Royal society. In the year 1679, Mr Halley gave his catalogue to the world, and the same year was chosen by the Royal society to go to Dantzic, to settle a dispute between M. Hevelius and Mr Hook, respecting the accuracy of some astronomical observations. After his return to London he resolved upon what was termed the grand tour, in company with his friend Mr Nelson. On the road between Calais and Paris, Mr Halley made the discovery of the comet of that year, as it appeared the second time, on its return from the sun. He was enabled to complete his observations upon it from the observatory at Paris. One principal object of this tour was to establish a friendly correspondence between the philosophers of Greenwich and of France and other places, as well as to improve himself by intercourse with Cassini and other eminent astronomers. From France he went into Italy, and spent there nearly the whole of the year 1681. He then returned to England, and, in 1682, married a daughter of Mr Tooke, auditor of the exchequer. He fixed his residence at Islington, and continued to pursue his studies with the utmost diligence. Soon after he published his 'Theory of the Variations of the Compass;' and, about the same time, entered upon a new method of determining longitudes by the moon's motion. His studies were, however, at this period somewhat interrupted by the death of his father, who had fallen into indigent circumstances, partly through losses sustained in the fire of London, and partly through an imprudent second marriage. His own family also rapidly increased, which tended, in some degree, to embarrass his studies. However, he rose above all these difficulties, and continued his important pursuits with the utmost zeal and diligence. In or about 1684, he first obtained the acquaintance of Newton, at Cambridge, whither he went to consult him respecting some difficulties in his calculations, which he could find no mathematicians to assist him in. It will be readily supposed the two philosophers were mutually delighted. It is said that Halley, finding Newton possessed of so rich a fund of philosophy, prevailed upon him to give it to the world, and that, in some measure, the publication of the 'Principia' is to be traced to this interview. That immortal work appeared soon after, and Mr Halley, to whom Newton intrusted the editing of it, prefixed a discourse of his own and some elegant Latin verses. About a year before the appearance of the 'Principia,' Halley had been appointed assistant-secretary to the Royal society. After this appointment he read several valuable papers, and published some important works on various points of astronomy, all of a useful practical nature, and tending greatly to the advancement of science. In the course of ten years he produced about thirty dissertations on a great variety of subjects; natural philosophy, antiquities, philology, and criticism. In 1691 he applied for the vacant Savilian professorship of astronomy at Oxford, but lost it on account of his infidelity;—for, strange as it may seem, this acute and able philosopher was a disbeliever and even a banterer of religion. He was, however, open and frank in his acknowledgment of infidelity, and not like many philosophers who profess friendship for religion, only

the more effectually to betray and wound it. Mr Halley continued in his secretaryship to the Royal society only seven years. In 1692 he resigned it for the office of comptroller of the mint at Chester, which was one of the five different mints appointed for the recoinage of the silver specie. He remained in this situation, residing at Chester, two years; but continued his philosophical studies, and communicated their results regularly to the Royal society. In 1698 he procured a vessel from King William, and set out to make observations on the needle, and to determine latitudes and longitudes for our American settlements; but was obliged to return home on account of the sickness and untractableness of his men. In a few months he set sail with two ships under his command, and traversed the vast Atlantic ocean from one hemisphere to the other, as far as the southern ice would allow. He returned in the year 1700, and published a chart showing at one view all the variations of the compass in those seas known to British navigators. Soon after, he received a commission to observe the course of the tides in the British channel, and to lay down the latitudes and longitudes of all the head lands. This task he executed with eminent ability and despatch. He was subsequently employed by the emperor of Germany in some surveys for ports, and received marks of high respect from several foreign courts. In 1703 he returned to England, and was chosen, the same year, to the office of Savilian professor of geometry in Oxford. There he was created doctor of laws. Speedily he entered upon a new work. He undertook to translate, out of the Arabic, 'Apollonius de Sectione Ratione.' This work he undertook when he was wholly unacquainted with Arabic. In 1706 the whole was published by him at Oxford, notwithstanding the imperfections and mutilations of the manuscript which he had to decypher and translate. This was followed by several other learned works on mathematics. In 1713 he was appointed secretary to the Royal society, and in 1719 astronomer royal at Greenwich. Two years after, he gave up his secretaryship, that he might appropriate his whole time to the studies suited to his new office, particularly to the completion of his theory respecting the moon's motion. He was now in his sixty-fourth year, yet he performed all the business of the observatory himself, without an assistant, for the space of eighteen years. In 1729 he was admitted a member of the academy of sciences at Paris. He continued his laborious pursuits almost without interruption, till the year 1737, when a paralytic affection seized his right hand. From this period he gradually sunk under the influence of disease, though for several years he continued to enjoy the society of his friends, and usually came to London every Thursday, prior to the assembling of the Royal society, to meet the club, known yet by the name of Dr Halley's club. He died in his chair without a groan, January 14th, 1741-2, in his eighty-sixth year. Dr Halley was a thin and rather tall man, of a lively disposition, and of a warm, though not hot or violent temper. He is said to have preserved much gaiety and good humour throughout life, and to have been exceedingly warm and sincere in his friendships. He preserved his faculties to the last, though these were gilded by none of those rays, falling from another world, which have gilded the last hours of philosophers not less eminent than Halley, who thought it no degradation to profess their faith in brighter revelations than any philosophy had ever

made to them. Dr Halley's works, distinct, were numerous, and his papers in the Philosophical transactions, still more so. They are to be found from volume xi. to volume lx.

Abraham Sharp.

BORN CIRC. A. D. 1651.—DIED A. D. 1742.

THIS distinguished mathematician and astronomer was born at Little-Horton, near Bradford, in Yorkshire, about the middle of the 17th century. His father was nearly related to Archbishop Sharp. His mother was a sister of the celebrated nonconformist divine, David Clarkson. Abraham was at first apprenticed to a merchant at Manchester; but, on his discovering a decided taste and bent for mathematical studies, his master consented to release him from his indenture. In early life we find him supporting himself by keeping a school for writing and accounts in Liverpool. His spare hours at this time were exclusively devoted to the pursuit of his favourite science. An accidental circumstance having introduced him to a London merchant then visiting Liverpool, in whose house the astronomer Flamsteed then resided, young Sharp, in the hope of gaining the acquaintance of so great a man, eagerly embraced the merchant's offer to take him to London in the capacity of a clerk. Having been thus introduced to Flamsteed, the astronomer soon discovered the merits and acquisitions of the young mathematician, and engaged his assistance in completing and arranging the astronomical apparatus of the Royal observatory at Greenwich. In this situation he assisted the astronomer royal in his observations on the meridional zenith distances of the heavenly bodies, also in making a catalogue of the fixed stars. The tables in the second volume of the '*Historia Cœlestis*' were principally drawn up by Mr Sharp, together with the explanatory charts and drawings annexed, and which, though engraved by a superior artist in Amsterdam, were much exceeded in elegance and graphic beauty by the originals furnished by Mr Sharp. These exertions, however, soon told upon a constitution at no time strong; and Sharp was compelled to retire to his own house at Horton, where he fitted up an observatory of his own. His mechanical skill was no-wise inferior to his mathematical; for most of his instruments were of his own constructing, and even the lenses of his telescopes, as well as the exterior parts, were prepared and adjusted by himself.

In 1699 Mr Sharp, for his own amusement, undertook an approximation to the quadrature of the circle deduced from two different series, which he proved to seventy-two places of figures. Mr Smeaton regards Mr Sharp as the first person that brought the hand-division of mathematical instruments to any degree of perfection.¹ The celebrated mural arc, erected by Flamsteed at Greenwich, owed its superiority over all other instruments of the kind which had yet been produced, chiefly to the accurate hand of Mr Sharp. His accuracy and application as a computer rendered him for many years the constant resource of Mr Flamsteed, Sir Jonas Moore, Dr Halley, and others, in all sorts of

¹ Phil. Trans. for the year 1786.

troublesome and delicate calculations. He also numbered among his correspondents Sir Isaac Newton, Mr Wallis, Mr Hodgson, and Mr Sherwin. Mr Sharp, although he had come to the possession of a patrimonial estate which greatly removed him above want, led a very retired life at Horton. He was a bachelor himself, and the only company which he solicited was that of his pastor Oliver Heywood, and another pious friend, who lived in the neighbourhood. He was remarkably abstemious in his habits; and would sometimes continue his calculations for whole days without tasting food. He was a man of sincere piety, and remarkable for his strict observance of religious duties. He died on the 18th of July, 1742.

END OF VOL. IV.

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CONTENTS OF VOL. IV.

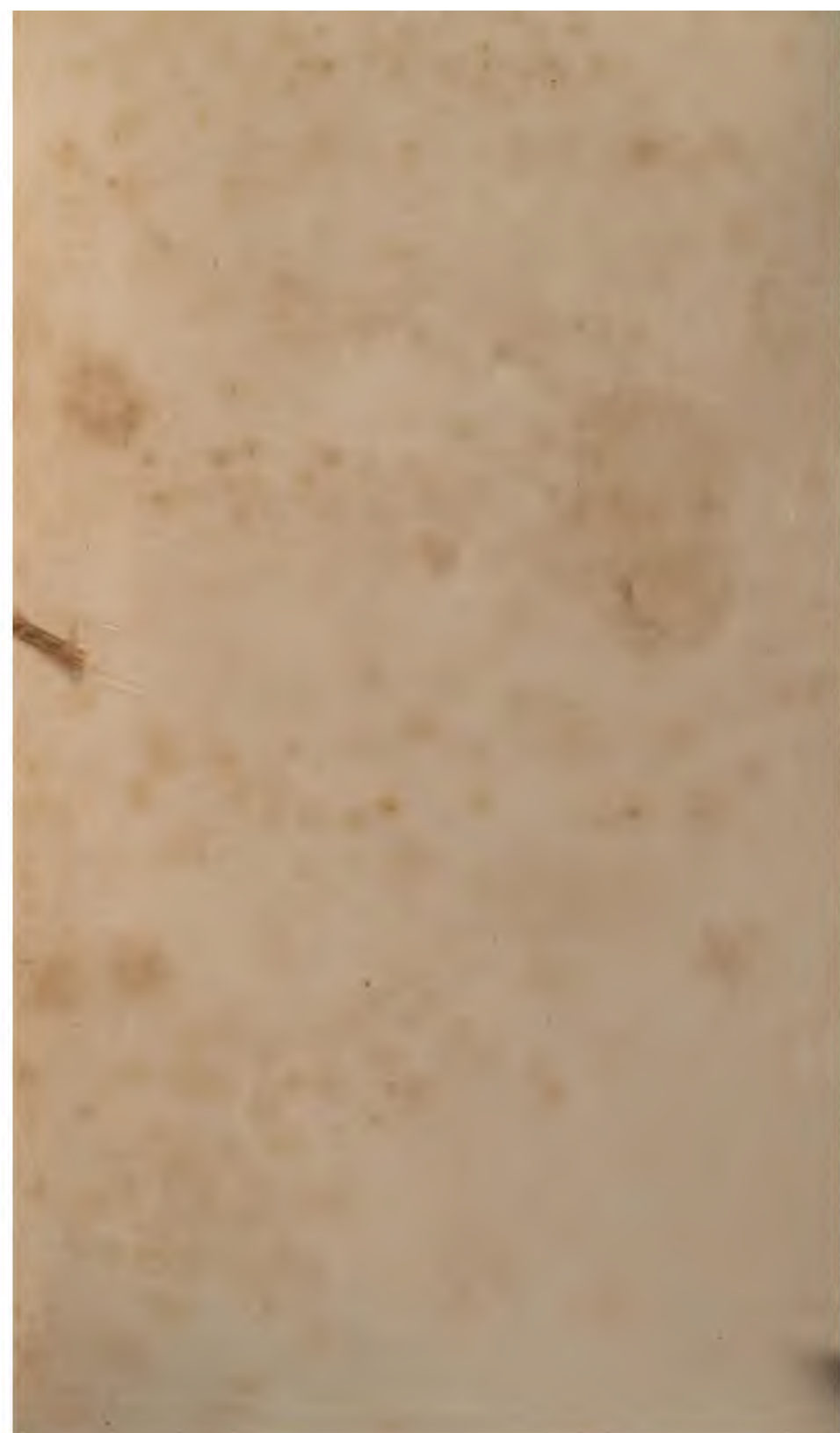
SIXTH PERIOD.

I.—POLITICAL SERIES.

	Page		Page
393. Queen Anne,	1	429. Sir Francis Hosier,	123
394. George I.,	12	430. Russel, Earl of Orford,	124
395. James Frederick Edward Stuart, 19		431. Daniel De Foe,	125
396. Richard Cromwell,	27	432. Byng, Viscount Torrington,	131
397. John, Lord Berkeley,	29	433. Thomas Forster,	133
398. Henry, Baron Capel,	30	434. Fitzjames, Duke of Berwick,	134
399. Spencer, Earl of Sunderland,	31	435. James, Earl of Berkeley,	136
400. Vice-admiral Benbow,	32	436. Mordaunt, Earl of Peterborough,	138
401. Samuel Pepys,	36	437. Charles, Viscount Townshend,	141
402. Henry, Earl of Warrington,	43	438. Sir William Wyndham,	143
403. Sackville, Earl of Dorset,	45	439. John, Duke of Argyle,	143
404. Sir Cloudesley Shovell,	46	440. Sir Robert Walpole,	145
405. Sir George Rooke,	48	441. James, Duke of Ormond,	154
406. Henry, Earl of Clarendon,	50	442. John, Earl of Stair,	156
407. Sir John Holt,	51	443. Charles Seymour,	165
408. Sir Robert Atkyns,	56	444. William, Earl Cowper,	166
409. William Dampier,	57	445. Thomas, Earl of Macclesfield,	167
410. Sydney Godolphin,	61	446. Sir Charles Wager,	168
411. James, Earl of Derwentwater,	66	447. Marshal Wade,	170
412. Thomas, Marquess of Wharton,	68	448. Lord Viscount Bolingbroke,	170
413. Charles, Earl of Halifax,	70		
414. Lord Somers,	71	II.—ECCLESIASTICAL SERIES.	
415. Herbert, Earl of Torrington,	76	449. Archbishop Tillotson,	181
416. William Penn,	80	450. Bishop Ken,	187
417. Talbot, Duke of Shrewsbury,	89	451. Archbishop Sancroft,	188
418. James, Earl Stanhope,	91	452. William Bates,	191
419. Sir John Leake,	92	453. Bishop Stillingfleet,	195
420. James Craggs,	94	454. Oliver Heywood,	198
421. Sheffield,	95	455. John Howe,	200
422. John, Duke of Marlborough,	99	456. Bishop Beveridge,	207
423. Lenox, Duke of Richmond,	108	457. Bishop Bull,	211
424. Charles, Earl of Sunderland,	108	458. Archbishop Sharpe,	215
425. Henry Sacheverell,	110	459. Bishop Burnet,	216
426. Harley, Earl of Oxford,	114	460. Archbishop Tenison,	223
427. Thomas Guy,	120	461. Matthew Henry,	227
428. Viscount Molesworth,	122	462. Robert South,	230
		463. George Hickes,	232
		464. Thomas Burnet,	234

	Page		Page
465. Daniel Williams, . . .	235	502. Joshua Barnes, . . .	342
466. Bishop Cumberland, . . .	236	503. William Cave, . . .	343
467. Simon Ockley, . . .	236	504. Cooper, Earl of Shaftesbury, . . .	344
468. Bishop Crewe, . . .	238	505. John Radcliffe, . . .	350
469. Bishop Fleetwood, . . .	239	506. William Wycherley, . . .	352
470. Archbishop Dawes, . . .	240	507. Roger Cotes, . . .	354
471. William Wotton, . . .	240	508. Thomas Parnell, . . .	355
472. Daniel Whitby, . . .	241	509. Sir Samuel Garth, . . .	359
473. Bishop Kennett, . . .	245	510. Joseph Addison, . . .	360
474. Samuel Clarke, . . .	248	511. John Flamsteed, . . .	366
475. Francis Atterbury, . . .	253	512. John Hughes, . . .	369
476. Jeremy Collier, . . .	261	513. Nicholas Rowe, . . .	369
477. Edmund Calamy, . . .	265	514. Matthew Prior, . . .	372
478. Archbishop Wake, . . .	270	515. Sir Christopher Wren, . . .	375
479. Henry Grove, . . .	271	516. Thomas D'Urfey, . . .	379
480. Bishop Hare, . . .	272	517. Humphrey Prideaux, . . .	380
481. Richard Bentley, . . .	276	518. Sir John Vanbrugh, . . .	382
482. John Hough, . . .	286	519. William Croft, . . .	385
483. John Balguy, . . .	289	520. Sir Isaac Newton, . . .	386
484. Isaac Watts, . . .	289	521. John Freind, . . .	404
III.—LITERARY SERIES.			
485. Charles Cotton, . . .	293	522. John Woodward, . . .	405
486. Sir William Petty, . . .	294	523. Sir Richard Steele, . . .	407
487. Thomas Shadwell, . . .	297	524. William Congreve, . . .	412
488. Henry Purcell, . . .	299	525. Anthony Collins, . . .	414
489. John Eachard, . . .	299	526. Laurence Echard, . . .	416
490. John Wallis, . . .	300	527. Sir James Thornhill, . . .	418
491. John Dryden, . . .	304	528. John Gay, . . .	420
492. John Locke, . . .	316	529. John Arbuthnot, . . .	425
493. John Pomfret, . . .	325	530. Sir Richard Blackmore, . . .	433
494. John Evelyn, . . .	327	531. Thomas Hearne, . . .	436
495. Sir Charles Sedley, . . .	330	532. Granville, Lord Lansdowne, . . .	438
496. Robert Hooke, . . .	331	533. Thomas Yalden, . . .	440
497. Thomas Betterton, . . .	333	534. Jacob Tonson, . . .	442
498. Henry Aldrich, . . .	336	535. John Strype, . . .	444
499. Henry Dodwell, . . .	338	536. Eustace Budgell, . . .	445
500. John Blow, . . .	341	537. John Asgill, . . .	449
501. Arthur Maynwaring, . . .	341	538. Thomas Tickell, . . .	450
		539. Edmund Halley, . . .	453
		540. Abraham Sharp, . . .	456







G. VII. 23.

